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AN INTRODUCTORY
HEBREW GRAMMAR

WITH

PROGRESSIVE EXERCISES IN READING, WRITING, AND POINTING

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BY THE LATE

A. B. DAVIDSON, LITT.D., LL.D.

PROFESSOR OF HEBREW, ETC., IN THE NEW COLLEGE, EDINBURGH

(TWENTIETH EDITION)

REVISED THROUGHOUT BY

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PREFACE TO THE NINETEENTH EDITION.

AT the request of the publishers I have undertaken the revision of the late Professor A. B. Davidson's *Hebrew Grammar*. With some reluctance, I confess; for it is always dangerous to touch the work of another man, especially when that other is a master, and his work, in its original form, has achieved an almost unique popularity, as attested by eighteen successive editions. But two considerations decided me to make the attempt. Firstly, eighteen years of experience in teaching the grammar and dealing with students in their initial struggles with the language, have convinced me that there were not a few perplexities which did not readily resolve themselves to men who had only an average stock of patience and linguistic interest. And secondly, the publishers gave me an absolutely free hand. Of the liberty thus generously accorded, I have made very ample use. With the exception of the vocabularies (which, however, have been slightly extended by the addition of proper names) and of the exercises for translation (which again have been in places considerably modified) little remains of the original *Grammar* but the order of the sections.

The following are some of the features of that *Grammar* which seemed to call for special attention in a revision. (i.) The very important sections 1–10, on a complete under-

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standing of which practically everything depends, were somewhat abstract in their complexion; and their usefulness, it seemed to me, might be considerably enhanced by fuller explanations and a more liberal use of illustration. (ii.) The sections in small print created a problem for the beginner. He began by assuming that their contents could be safely ignored at first, and usually ended by ignoring them altogether. But these sections sometimes contained matter of first-rate importance. I have endeavoured to reduce the small print to a minimum, weaving the more important matter into the regular sections, and omitting whatever it did not seem strictly necessary for the beginner to know, though there is room for legitimate difference of opinion as to where this line ought to be drawn.[1] (iii.) The many references to Old Testament passages, which not one student in a hundred ever looked up, I have omitted, giving instead one illustration (or more) which I have quoted in full. A vivid illustration of an important principle strengthens the learner's appreciation and grasp of the principle; and, for this reason, I have throughout the book made comparatively lavish use of illustration, and—in the earlier sections—also of transliteration, in order that the beginner might be in no doubt as to the pronunciation of Hebrew words. (iv.) Frequently ditto marks were used to indicate, not that the word above was to be repeated, but that the analogy of the preceding column was to be followed; in such cases I have written the word in full. In other cases again (*e.g.* § 29) the paradigms were too brief and left the student in the lurch just at the point where he most needed guidance. Doubtless perfect familiarity with earlier

[1] Throughout the translation exercises, *e.g.*, I have indicated the *Methegh*; also the accents *Silluq* and *'Athnaḥ*, where the vowels were affected.

analogies would have enabled him to fill in the gaps, but the average student could not do so with any confidence. In such cases I have written the paradigm in full, leaving nothing to guess-work or possible misconstruction. (v.) The vocabularies preceding the exercises were not seldom incomplete. No doubt the necessary words could always be found in the longer lists at the end of the book; but the fact that some words were given raised the very natural presumption that all would be given, and the student, when he came to the translation, was often disappointed to find himself confronted with words to which his previous preparation, however careful, gave him no clue. I have therefore considerably extended the vocabularies to the sections, so as to include all the words necessary for translation. (vi.) Some sections (*e.g.* on perfect and imperfect § 46, numerals § 48) contained no exercises—neither Hebrew into English, nor English into Hebrew; others contained only one or the other. To every section where these were wanting I have added translation exercises of both types, on the principle that one cannot see too much of a language one is trying to learn. (vii.) I have added to each translation exercise, beginning with the very first, two or three sentences of unpointed Hebrew for pointing as well as translation. As an exercise, pointing is almost as useful as translating from English into Hebrew, and it has a fascination all its own.

In every discussion and explanation I have endeavoured to place myself at the beginner's standpoint. and, so far as possible, to offer a treatment which would be sufficient for him without extraneous help. There is doubtless an inevitable amount of drudgery in the study of any language; but the fundamental principles of Hebrew are really so few and so pervasive that, if they are properly understood, the strain upon the memory (except for vocabulary) is very

little. The all but universal repugnance to the study of the language is explained partly by the fact that it is begun later in life than other languages, at a time when men's minds are less responsive to, and more intolerant of, a new and unfamiliar discipline; but it is due also in part to the mistaken idea that its principles are intricate and haphazard. Nothing could be further from the truth, and I have sought to leave upon the reader's mind the conviction of the essential simplicity and regularity of the language.

Despite the many modifications which I have introduced, I have worked with a full sense of the respect and gratitude due to the noble scholar whose vital interpretation of the Old Testament so charmed and stimulated the successive generations of students and preachers who fell under its spell; and I could not wish for the grammar, in its new form, any better fortune than that it should win as many friends and exercise as wide an influence as it has done in the past.

I desire to acknowledge my special obligations to Professor Arthur Ungnad's *Hebräische Grammatik*, which seems to me the most attractive treatment the subject has received in our generation.

JOHN E. McFADYEN.

United Free Church College,
Glasgow,
23rd September 1914.

PREFACE TO THE TWENTIETH EDITION.

IN a little more than a year, another edition of the *Grammar* has been called for. This fact, coupled with assurances I have received from many parts of the world, —from professional scholars and teachers on the one hand, and from students on the other—encourages me in the hope that the revision was not undertaken in vain.

This edition is not a mere reprint of the last. The book has been entirely reset. I have numbered practically every paragraph in this new edition throughout, so that it ought to be more convenient for purposes of reference.

I have also incorporated suggestions submitted to me by various scholars, more particularly by the following, whom I desire herewith to thank—Rev. Canon Fowler, D.C.L., Hebrew Lecturer in the University of Durham; Rev. Prof. A. C. Welch, Th.D., of New College, Edinburgh; Rev. Prof. J. A. Selbie, D.D., of U.F. Church College, Aberdeen; and the Rev. Prof. J. Strahan, D.D., of Magee College, Londonderry.

JOHN E. McFADYEN.

UNITED FREE CHURCH COLLEGE,
GLASGOW,
1*st July* 1916.

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INTRODUCTION.

INTRODUCTION.

THE beginner should enter upon his study of Hebrew with the assurance that it is not only not more difficult, but in some important respects easier, to acquire a working knowledge of that language than of most others. With a reasonable amount of intelligent application, he will more quickly learn to read a piece of ordinary historical narrative in Hebrew than in Latin, Greek, or German.

Hebrew, of course, has difficulties of its own, which must be frankly faced. Of these the three which meet the beginner on the threshold are (i.) the strangeness of the alphabet, (ii.) the fact that the language is read from right to left, and (iii.) the unlikeness of some of the sounds to any in our own language. A little practice reduces the first two difficulties to the vanishing point: the third is more serious. There are, *e.g.*, two *k* sounds and two *t* sounds, one in either group having no equivalent in English. Thus if, for the one *k* which appears in *kōl*, the word for *all*, we substitute the other *k*, we get the word for *voice*. Unless, therefore, we learn from the beginning to make some distinction between these sounds—and this is not easy—in pronunciation, we shall be in perpetual danger of confusing totally dissimilar words. (iv.) Another difficulty is that the roots are almost entirely triliteral,[1] with the result that, at first, the verbs at any rate all look painfully alike—e.g. *malak*, *zakar*, *lamad*, *harag*, &c.,—thus imposing upon the

[1] עקרב *'qrb* may be a genuine quadriliteral; but behind most quadriliterals (cf. כרמל *krml*, *garden-land*) lies a triliteral root (*e.g.* כרם *krm*, *vineyard*). There are probably also biliteral roots (§§ 40, 42).

memory a seemingly intolerable strain. Compound verbs are impossible: there is nothing in Hebrew to correspond to the great and agreeable variety presented by Latin, Greek, or German in such verbs as *exire*, *inire*, *abire*, *redire*, &c.; *ἐκβαίνειν*, *ἐμβαίνειν*, *ἀναβαίνειν*, *καταβαίνειν*, &c.; *ausgehen*, *eingehen*, *aufgehen*, *untergehen*, &c. Every verb has to be learned separately: the verbs *to go out*, *to go up*, *to go down*, are all dissyllables of the type illustrated above, having nothing in common with each other or with the verb *to go*.

But against these difficulties have to be set facts which weigh more heavily on the other side. (i.) The working vocabulary of Hebrew is comparatively small. Many rare words occur, as we should expect, in books like Job; but the running vocabulary of average prose is meagre and simple. To know a dozen or even half a dozen chapters thoroughly is to have the key to an immensely wider area. (ii.) The noun has no case-endings, and the verb has only two tenses. What a contrast with the elaborations of Latin and Greek, especially, *e.g.*, of the Greek verb! (iii.) Hebrew syntax, though it has many subtleties of its own, is, broadly speaking, extremely simple, as a glance at any literal translation of the Old Testament, with its ever recurring *and*, will show. The clauses in a Greek or Latin sentence are built together: in Hebrew they are laid together. By the use of particles, participles, relative and other subordinate clauses, a number of thoughts are expressed in those languages in their perspective and relation to each other and presented as an artistic whole—it may be with only one principal verb. The Hebrew habit is to co-ordinate rather than to subordinate, and one principal verb follows another with a regularity which reminds one of the simple speech of children. A piece of idiomatic Greek, such as the introductory words of Luke's Gospel, does not readily go into Hebrew. Even simpler Greek would become simpler still in Hebrew. Take, *e.g.*, Mat. 27. 28–30: *καὶ ἐκδύσαντες αὐτὸν χλαμύδα κοκκίνην περιέθηκαν αὐτῷ, καὶ πλέξαντες στέφανον . . . ἐπέθηκαν ἐπὶ τῆς κεφαλῆς αὐτοῦ . . . καὶ γονυπετήσαντες . . . ἐνέπαιξαν αὐτῷ . . . καὶ*

ἐμπτύσαντες εἰς αὐτὸν ἔλαβον τὸν κάλαμον, &c. These participles would in Hebrew be most naturally rendered by finite verbs, and the passage would run as follows: "and they stripped him and put a scarlet robe on him and plaited a crown . . . and put it upon his head and kneeled . . . and mocked him . . . and spat on him and took the reed," &c. Manifestly this makes for syntactical simplicity. (iv.) When the principles underlying the language—which are simple enough—are understood, it is found to be characterized by an altogether extraordinary regularity. Hebrew is methodical almost to the point of being mechanical. The so-called irregular verbs, *e.g.*, are, for the most part, strictly regular, springing no surprises, but abundantly intelligible to one who understands fundamental principles. It is therefore of the utmost importance that the learner be at pains to understand those principles from the very beginning, passing over nothing which he does not clearly see and which he has not thoroughly grasped; and if he goes forward to the study of the language with a faith in its regularity, he will find its very phonetic and grammatical principles to be instinct with something of that sweet reasonableness, that sense of fair play, we might almost say that passion for justice,[1] for which the Old Testament in the sphere of human life so persistently and eloquently pleads.

[1] Cf. the striking words in Deut. 16. 20, "Justice, justice shalt thou pursue." Illustrations of the principle of compensation will appear *passim*.

OF SOUNDS AND WRITING.

§ 1. HEBREW ALPHABET.

Name.	Form.	Final.	Sound and Sign.	Signification of the Name.	Numerical Value.
'Ā-leph	א		'	Ox	1
Bêth	ב		b, bh	House	2
Gī'-mel	ג		g, gh	Camel	3
Dā-leth	ד		d, dh	Door	4
Hē	ה		h	Air-hole *or* Lattice-window?	5
Wāw	ו		w	Hook	6
Zá-yin	ז		z	Weapon	7
Ḥêth	ח		ḥ	Fence	8
Ṭêth	ט		ṭ	Snake?	9
Yôdh	י		y	Hand	10
Kaph	כ	ך	k, kh	Bent hand	20
Lā-medh	ל		l	Ox-goad	30
Mêm	מ	ם	m	Water	40
Nûn	נ	ן	n	Fish	50
Ṣā-mekh	ס		ṣ	Prop	60
'Á-yin	ע		'	Eye	70
Pē	פ	ף	p, ph	Mouth	80
Çā-dhê	צ	ץ	ç	Fish hook?	90
Qôph	ק		q	Eye of needle *or* back of head?	100
Rêsh	ר		r	Head	200
Sîn, Shîn	שׂ שׁ		s, sh	Tooth	300
Tāw	ת		t, th	Sign or cross	400

The shapes of the letters appear originally to have roughly represented the objects denoted by their names; *e.g.* שׁ (*sh*) suggests *tooth*, for which the Hebrew word is *shēn*. These resemblances, which are often remote and obscure in the present alphabet, were frequently more obvious in the older form of the alphabet, in which, *e.g.*, the letter *ʿáyin*, which means *eye*, was represented by ○, and the letter *tāw*, which means *cross*, by ✕ or †.

1. These 22 letters are all consonants. The vowels, which were not originally written, came, in course of time, to be indicated in a manner which will be explained in §§ 2–4. The absence of vowels from the alphabet, and the consequent appearance of no letters but consonants in the original form of the Hebrew text, might be regarded as a grave misfortune, and likely to expose interpretation to ambiguity: the consonants דבר, DBR, for example, can be read to mean *speak*, or *speaking*, or *he spoke*, or *word*, or *pestilence*. In point of fact, however, these conflicting interpretations are generally little more than theoretical possibilities: the context usually puts the matter beyond doubt, just as, in an English sentence written with consonants alone, it would be tolerably easy to discover whether FR stood for *far, fare, fair, fear, fir, fire, for, fore, four, fur, fray, free, fry*, or *fro*. The proof that vowels are by no means indispensable to a rapid and accurate appreciation of meaning may be found in the fact that in Pitman's phonetic shorthand, the reporting style, which practically dispenses with vowels, can be read with perfect ease.

א is sometimes mistaken by beginners for an *a*: this it could not be, as it is a consonant. Similarly ע is mistaken for a *y*, whereas *y* (as in *yet*) must be represented by י (*yôdh*).

Hebrew is written from right to left.

Observe how the following letters are distinguished: (1) ג נ כ ב. כ *k* is round, ב *b* has a "tittle" (Mat. 5. 18) at the lower right-hand corner, נ *n* is square, while ג *g* is broken at the foot; (2) ך ר ד. ד *d* is square at the top, ר *r* is round, ך final *k* is like ד *d*, but comes below the line; (3) ת ח ה. ה *h* is open at the top, ח *ḥ* is shut, and

ת *th* has a foot at the left; (4) ן ז ו י. י *y* does not touch the line, ו *w* does, ז *z* has a cross-stroke at the top and is wavy, while ן final *n* comes under the line; (5) ם ס. ס *s* is round, and ם final *m* is square; (6) מ ט. ט *ṭ* is open at the top and מ *m* open at the foot; (7) ץ צ ע. ע (transliterated by ʿ) has its tail turned to the left, צ *ṣ* curves first to the right, ץ final *ṣ*, droops its tail straight down.

2. It is very important to learn from the beginning, so far as possible, the distinctive sounds of the various consonants for which we have no precise equivalent, and especially of those consonants whose sounds more or less closely resemble each other. Hebrew, *e.g.*, never confuses ט (*ṭ*) with ת (*t*), nor כ (*k*) with ק (*q*), nor ה (*h*) with ח (*ḥ*), nor ס (*ṣ*) with צ (*ṣ*). The letter א (transliterated by ʾ) expresses simply the emission of the breath. It may be well heard if in such words as *re-enter*, *co-operate*, the stream of sound of the first vowel be suddenly shut off, and the second vowel uttered with a new emission of breath. Its appearance and effect at the beginning of a Hebrew word may be roughly compared to that of the letter *h* in the word *hour*. To transliterate the English word *am*, for example, into Hebrew, we should require to begin with the *consonant* א, representing the emission of the breath; so that, ignoring the vowel (which we have not yet learned to write), the word would be אם (= ʾ*m*, not *am*).

The letter ח is a deep guttural sound like *ch* in the Scotch word *loch* or the German *Macht*.

The letter ע had also two sounds, the one a sharp guttural sound bearing the same relation to א that ח bears to the simple ה, the other a vibratory palatal sound like the French *r*. Greek could not reproduce this consonant adequately any more than English; it transliterates it sometimes by a smooth breathing (עמלק = Ἀμαλήκ), sometimes by a rough breathing (עלי = Ἡλί, also Ἠλεί), sometimes by γ (עזה = Γάζα). Our transliteration is always ʿ, and some modern pronunciations scarcely distinguish it in sound from א; but an attempt should be made to give it a guttural quality.

The *lingual* sound ט *ṭ* is produced by pressing the flat of the tongue to the top of the mouth; in ת *t* the tip of the tongue touches the teeth.

The letter ק *q* (by some transliterated *k̇*) is much stronger than כ *k*, and is pronounced farther back—at the back of the palate. It must not be pronounced like *qu*.

The sign שׁ *Shin* sounds *sh*; שׂ *Sin* sounds *s*, and ס is scarcely distinguishable from it: in the Old Testament they are sometimes, though rarely, interchanged, *e.g.* סכר for שׂכר *to hire*.

The letter צ *ç* is a sort of hissing *s*. It bears the same relation to ס *ṣ* as ט *ṭ* does to ת *t*. The traditional *ts*, which has sometimes been retained for conveniently distinguishing צ from the other sibilants ז ס שׂ שׁ, is a quite incorrect transliteration.

3. The six letters ת פ כ ד ג ב have a double pronunciation, which will be explained in § 7. Suffice it here to say that, when they have a point in their bosom, they are hard, and pronounced thus: ב *b*, ג *g* (as in *gas*, never as in *gem*), ד *d*, כ *k*, פ *p*, ת *t*; when they have no point (*e.g.* ב, ג, &c.) they are spirant and usually transliterated by the somewhat misleading *bh* (pronounced *v*), *gh* (like N. German *g* in *Tage*), *dh* (like *th* in *this*), *kh ph* (=*f*) *th*—for which some scholars prefer to adopt *β γ δ χ φ θ*.

4. The five letters כ מ נ פ צ are written thus: ך ם ן ף ץ, when these letters happen to be the last consonant of a word.

All the finals except ם have a tail coming below the line, and no other letter except ק comes below the line.

ל begins above the line.

EXERCISE. WRITE THE FOLLOWING IN ENGLISH AND HEBREW.

בית, דבר, ירד, ירך, גבב, זקן, ימט, טעם, מעט, עצה, החשך, קצף, כפים, מגן, מים, רצח, פנען, אתה, און:

bh, b, l, lm, ml, ṣṭ, shn, lkh, gdh, dgh, qwm, rç, kph, çw, hm, mṣ, mṭ, ʿç, rʿ, ʾm, yyn, ngn, mym, ʿwphph, ḥmṣ, çyç, tmm.

N.B.—The forms *bh*, *gh*, &c., represent ב, ג, &c., without the dot; *b*, *g*, &c., the dotted letters בּ, גּ, &c.

§ 2. VOWEL SOUNDS. VOWEL LETTERS.

1. The vowel system is of fundamental importance. It can only be completely understood by watching the transformations which the vowels of a word undergo in the living

language, but the general principles can be made clear at this stage. There are in Hebrew, as in other languages, short vowels, long vowels, and diphthongs. But in Hebrew, besides the ordinary short vowels, there is a vowel so short as to be practically indistinct; the long vowels may be either pure long or tone-long; and the diphthongs have passed, for the most part, into the form of long vowels. What this means, and when these things occur, will now be explained.

2. *Vowel Sounds.*—The three primary vowel sounds are A I U (pronounced *ah ee oo*), and these may be either long or short. Though it would be scientifically more accurate to begin with the short vowels, let us begin, for convenience' sake, with the

(1) *Pure long vowels.*—The vowels of a Hebrew word are, as we shall see, capable, in certain circumstances, of great transformation: the essence of a pure (or naturally) long vowel is that it cannot, under any circumstances, be modified. For example, the *ô* in *qôṭēl* is a pure long vowel; that is, nothing that can happen to the word (*e.g.* the addition of a suffix) can in any way affect the length or quality of the *ô*, which remains, through all possible transformations of the word, unchangeable. Syllables which, etymologically, would involve the diphthongal formations *ai* (from an original *ay*) or *au* (from an original *aw*) are generally written, instead, with *ê* and *ô*. Cf. sound of *ai* and *au* in French. Thus *gul-lay-tha* = *gul-lai-tha* = *gul-lê-tha*; and *haw-shîbh* = *hau-shîbh* = *hô-shîbh*. (The vowel *ô* is not always diphthongal in origin, but may be long in its own rights, corresponding with the Arabic *â* in cognate words; *e.g.* Hebr. *shālôm* = Arab. *salâmu*; Hebr. *qôṭēl* = Arab. *qâtilu*: cf. *stone*, Old Eng. *stan.*) Thus the pure long (including the diphthongal) vowels are *â ê î ô û*, all unchangeable, and indicated in transliteration by the circumflex accent. The pure long *â* is much the least common.

(2) *Tone-long vowels.*—In contrast to the pure long vowels which, as we have seen, are long by nature and unchangeable, are the so-called tone-long vowels, which are long only because they happen to be where they are, and which, when their place shifts, no longer remain long. To under-

stand this, it is necessary to remember that by *tone* or *accent* is meant the stress of the voice, and the tone-syllable is the syllable of the word on which the stress falls—*in Hebrew, as a general rule, the last syllable.* In the noun *présent, e.g.*, the first syllable is the tone-syllable; in the verb *présént*, it is the last. Now the great strength of the Tone in Hebrew, besides demanding for the tone-syllable (as a very general rule) a long vowel, has the further curious effect of lengthening, where possible (this reservation will be readily understood when we reach § 6), the vowel of the preceding syllable. These vowels, thus long or lengthened, are known as *tone-long vowels.* Thus, neither of the vowels in *dābhār* (דבר *word*) is pure long, both are tone-long: the latter is long because (being in the last syllable) it bears the accent, and the former is obliged to be long because it falls immediately before the tone-syllable. The first vowel, of course, need not be *ā*; it might conceivably be *ē* or *ō*, but it must be long: a short vowel in this place would be inconceivable. The moment, however, the word receives an addition, one or both vowels will be instantly transformed: e.g. *dibhᵉrê*, where the first vowel has changed, and the second almost vanishes (in a way to be explained in § 6). Similarly the *ē* of *qôṭēl* almost vanishes in the plur. *qôṭᵉlîm*: this is possible only because *ē* is a tone-long (not a pure long) vowel. The *ô* and the *ē* in the word *qôṭēl* happily illustrate the difference between a pure long and a tone-long vowel.—The tone-long vowels are *ā ē ō* (but not *ī* nor *ū*), written with the long mark, to distinguish them from the pure long, which are written with the circumflex.

Of course the vowel of the tone-syllable or the pre-tone may, etymologically, be *pure* long in its own right; *e.g.* pure long in tone *gādhôl, 'āṣîr*; in pre-tone *qôṭēl, hêkhāl.*

(3) *Indistinct vowels.*—The great strength of the Tone in Hebrew has the further curious effect of reducing, where possible (this reservation will be readily understood when we reach § 6) the vowels before the pretone to a swift and somewhat indistinct sound, which approximately corresponds to the *e* in the word *the*, and which is represented by the small ᵉ above the line. For example, the plural of *dābhār*

is *dᵉbhārîm*: The last syllable has, as usual, the tone; the pretonic syllable has a tone-long vowel; and the original long vowel *ā* (long in *dābhār* because it was pretonic), now that it is two places from the tone, vanishes into the indistinct ᵉ. This, of course, can never happen where the first vowel is *pure* long; e.g. *kôkhābh* could never become *kᵉkhābhîm*, but only *kôkhābhîm*, though *rōmaḥ* (with only a tone-long *ō*)[1] naturally becomes *rᵉmāḥîm*. | When this indistinct sound is attached to one of the four guttural letters א ה ח ע, it becomes more distinct, and definite vowels are written, less distinct than full vowels, but more distinct than the indistinct vowel which follows ordinary consonants. These vowels are transliterated by ᵃ ᵉ ᵒ above the line; thus, *ḥᵃmôr*, *ʾᵉmōr*, *ḥᵒlî*. In spite of the identity of transliteration, there is, as we shall see in § 8, no possible confusion between this ᵉ (with gutturals) and the other.

(4) *Pure short vowels.*—The three primary pure short vowels are *a i u*: *a* could be deflected into *e* (cf. *a* in *many*: and *ketch* for *catch*) and even into *i* (as *instant* in careless speech becomes *instint*); *i* could be deflected into *e* (as *kitchen* in careless speech becomes *ketchen*), and *u* into *o*—the root *qudsh*, seen in (*el*) *quds*, the modern Arabic name for Jerusalem, becomes, with suffix, *qodshî*. But these bald statements can hardly be understood till we come to the study of actual words. The short vowels are therefore *a e i o u*, and, in transliteration, receive no accentual mark.

3. *Vocalization.*—(*a*) All the Semitic Alphabets consisted originally of consonantal signs only (§ 1. 1). In course of time the need, or at least the desirability, of expressing in some way the vowels of a word came to be felt. To meet this need, instead of adding new letters to the alphabet, three of the existing consonants, ה ו י,[2] were drawn upon to

[1] This word belongs to a familiar group of nouns in which, for good reasons to be afterwards explained (§ 29), the penult has the accent, while the last syllable is unaccented.

[2] א, as an indication of long *a* (*e.g.* שֵׁנָא *shēnâ*, *sleep*), may be here ignored, as it is rare and late. Such a form as קָאַם for *qâm* (*he arose*) is extremely rare.

represent certain vowels.[1] As these signs, however, were not now *exclusively* reserved to represent vowels, but could still retain their full consonantal force, this device might be supposed to lead to confusion. In point of fact this is not so: for, as every Hebrew syllable must begin with a consonant, these letters, if they appear at the beginning of a syllable, are necessarily consonantal; they will (with one or two trifling exceptions) be vocalic only at the end. In יִם, *e.g.*, the י is consonantal (*yām, sea*), in מִי it is vocalic (*mî, who*). Similarly הֵם is *hēm* (*they*), but מָה is *mâ* (*what*).

At the end of any other syllable than the last, however, ה has its consonantal force of *h*; *e.g.* מַהְפֵּכָה = *mahpēkhâ* (*overthrow*). Here the last ה represents a vowel, but the first is a consonant: this, however, is perfectly natural, as the root verb, from which this noun comes, is הָפַךְ h*aphakh* (*to turn*), where ה, coming first, must be a consonant.

(*b*) On account of their being used to indicate vowels, the letters י ו ה have sometimes been called *vowel letters*, or vocalic consonants (also *matres lectionis*); it is altogether reasonable that these letters should be reserved to indicate only important vowels. Generally speaking, therefore, they are never used to indicate short vowels (in the few cases where this happens, it is considered an anomaly, and attention is called to it in a footnote to the Hebrew text): it would not be even conceivable that they should be used to indicate the indistinct vowel *e*. They represent therefore the long vowels; and, broadly speaking, the pure unchangeably long rather than the tone-long. This, too, is eminently reasonable, that the vowels most deserving consonantal representation are those which, like the consonants, form an integral and immovable part of the word.

(*c*) The following is the usage, when the consonants in question are used to represent vowels:

[1] This would occur doubtless first of all in cases where these letters had been ultimately consonantal: e.g. *a* before ו (i.e. *aw*) would pass (through *au*) into *ô*; so *uw* into *û*; *ay* (*ai*) into *ê*; and *iy* into *î*. Thus ו would come in time to stand for long *o* and *u*, י for long *e* and *i*.

ה represents, chiefly,[1] the long *a*;
י represents the long *i* or the long *e*;
ו represents the long *o* or the long *u*.

Thus, independently of the special system which was later devised for the accurate representation of the vowels, we know that מה is *ma*, לי *li* or *le*, לו *lo* or *lu*, סוסי *sosi*, *sose*, *susi* or *suse*. Only a knowledge of the language, of course, will enable us to decide between these possibilities; but within these narrow limits words containing long vowels may be accurately read.

(*d*) But though ה represents, as a rule, long *a*, it does not follow that every long *a* should be represented by ה; in point of fact, this distinction is reserved only for a long *a* at the end of a word.[2] *E.g.* סוסה = *sûsâ* (*mare*), but *dābhār* = דבר (*word*), and even *qâmîm* = קמים (*arising*, plu. ptc.).

(*e*) Similarly, at the end of a word, all the other long vowels, *e*, *i*, *o*, *u*, are regularly represented by a consonant: קמי = *qâmê* or *qâmî*, קמו = *qâmô* or *qâmû*. When any of these four long vowels, however, occurs in any other place than at the end, a distinction is usually drawn between the pure long and the tone-long vowels. Broadly speaking, the tone-long vowels are not represented by a consonant, while the pure or naturally long vowels are: *e.g.* לבב = *lēbhābh* (*heart*), where the *ē* is only tone-long and changeable, capable of vanishing into ᵉ; whereas שירה = *shîrâ* (*song*), where the *i* is pure long, and constant. So בקר, *bōqer* (*morning*), where the *ō* is tone-long and changeable; but כוכב, *kôkhābh* (*star*), where the *ô* is pure long and unchangeable. Though the usage is to represent the pure long vowel consonantally, this is not invariable: e.g. *qîṭôr* קיטור (*thick smoke*), may also be written קטור or even קטר; so *qôṭēl* = קוטל or קטל (*killing*, ptc.), *kᵉrûbhîm* = כרובים or כרבים (*cherubs*). But it is an almost invariable usage that the merely tone-long vowel does not have consonantal representation: e.g. *lēbhābh* could not be ליבב. So, for *qôṭēl* we may not write קוטיל or קטיל.

[1] Sometimes also long *e* and *o*, but never *i* or *u*.

[2] The pronominal suffixes, however, *ka*, *ha*, *ta*, are usually written without ה; thus ך, not כה, &c.

EXERCISE. WRITE THESE WORDS IN ENGLISH LETTERS.

כֹּה, מִי, מִימֵי, לִי, לוֹ, לִין, לוּן, שִׁירוּ, קוּמָה, לוּלֵי, שִׁירוֹת, הִיזִּיק, הוֹשִׁיעָה, סוּסִים, הוֹרִיתִי, קוֹל, קוֹלוֹתֵינוּ, עוֹף, הוּבִישׁוּ, הִילִילִי, הוֹלִיכוּ, נָא:

Write these Hebrew words, expressing the vowels by *vowel letters*:

qûm, qôm, shîr, shîrîm, ṣûṣ, ṣûṣôthênû, qôç, lî, lô, lû, mê, mêshîbh, môth, hêlîl, ḥûl, ḥîlâ, hôçî', çîph, mèqîç, ṭôbhê, nîrî, hôshîbhû, hôlîkhû, lûlê, mênîqôthênû.

§ 3. EXTERNAL VOWEL SIGNS. THE MASSORETIC POINTS.

1. So long as Hebrew was a living language, the helps to vocalization described in § 2. 3, though scanty, might be found sufficient. But when the language ceased to be spoken and became unfamiliar, fuller representation of the vowels was needful for correct reading. The proof of this is that the vowel-less text was frequently read in one way by the Greek translators, and in another by the later Jewish scholars who added the vowels. *E.g.*, Gen. 47. 31, "Jacob bowed upon the head of the *bed*" (miṭṭâ); but in LXX, "of the *staff*" (maṭṭe). (Cf. Heb. 11. 21.) The consonantal outline is the same for both words, המטה: had the vowels been original, the mistake could not have been made. So in Amos 9. 12 the *Edom* of the original becomes *men* (= Hebr. *'adam*) in the translation (cf. Acts 15. 17); and in Zeph. 1. 10, "the *fish*-gate," הדגים *haddāghîm* of the original, becomes "the gate of the *slayers*," הרגים *hôrᵉghîm*, in the translation. (This last passage also incidentally illustrates the early confusion of ד with ר.) The necessity for determining the exact sense, in combination with the literary activity of the time, gave rise to the present very complete system of vowel signs.

As the pronunciation of the language was not expressed by signs but handed down by tradition, this tradition became an important

branch of study. The word for "tradition" is *Massôrâ*, under which term was embraced the whole Textual Criticism of the Scriptures, including the vocalization and reading. Hence those who employed themselves about this have been called Massoretes, and the new system of vowel signs introduced by them is named the Massoretic System of Points.

The history of this system is difficult to trace. The names of its authors are quite unknown. So complicated and perfect a machinery of signs could have been matured only very slowly and by successive generations of labourers. The system probably dates from the sixth and seventh centuries; neither Jerome (d. 420 A.D) nor the Talmud (*c.* 500 A.D.) appears to know anything of vowel *signs*. Being the result of a formal scientific effort to express the pronunciation of the language, it is, like all systems of vowel notation arising in similar circumstances, completely phonetic; the new signs, however, are not regarded as integral parts of the word and are not placed among the consonants, but, with rare exceptions, beneath or above them, *outside* the word.

The names given to the vowel signs probably have some reference to the action of the mouth in uttering the sounds. These sounds are contained in the first syllable of most of the names.

2. TABLE OF EXTERNAL VOWEL SIGNS OR MASSORETIC POINTS.

	FIRST CLASS. A sound.	SECOND CLASS. I and E sounds.	THIRD CLASS. O and U sounds.
Short vowels	*páthaḥ* — *a* fat *e.g.* בַּר *badh*	*ḥîreq* — *i* pin *e.g.* מִן *min*	*qibbûç* — *u* put *e.g.* מֻשְׁלָךְ *mushlākh*
		ṣ'ghôl — *e* pen *e.g.* חֶלְקָם *ḥelqām*	*qam. ḥaṭûph* — *o* on *e.g.* חֳדֹשָׁם *ḥodhshām*
Long vowels	*qā́meç* — *â ā* calf *e.g.* קָם *qâm* דָּבָר *dābhār*	*ḥîreq* — *î* ravine *e.g.* חָסִד *ḥāṣîdh*	*shûreq* — *û* true *qibbûç* — *û* true *e.g.* קוּם or קֻם *qûm*
		çērê — *ê ē* pain *e.g.* חֵק *ḥêq* כָּבֵד *kābhēdh*	*ḥôlem* — *ô ō* bone *e.g.* דֹּר *dôr* חֹק *ḥōq*
Indistinct vowels	*simple sh'wa* . . . —ᵉ *e.g.* דָּבַר *d'bhar* *composite sh'was* or *ḥaṭephs* . . . —ᵃ *e.g.* חֲכָמִם *ḥ'khāmîm*	—ᵉ *e.g.* סָפְרָם *ṣ'phārām* —ᵉ *e.g.* יְחֵזֵק *yeḥ'zaq*	—ᵉ *e.g.* בָּקְרָם *b'qārîm* —ᵒ *e.g.* חֳדֹשִׁם *ḥ'dhāshîm*

N.B.—In the above illustrations I have intentionally written words involving the pure long *î* without the vocalic letter י which usually accompanies them, in order to exhibit the vowel signs by themselves. The customary spelling will be explained in § 4.

(1) This vocalic system, ingenious and comprehensive as it is, has one or two disadvantages, which, however, are more apparent than real. (*a*) It does not distinguish between long *i* and short *i*. *E.g.* in הִשְׁמִדָם (*he destroyed them*) the first *i* (in *hish*) is short, while the second is long. But the explanation simply is that, as every Hebrew syllable must begin with a consonant, and the last syllable must therefore be *dhām*, not *ām*, consequently the second syllable is not *midh*, but *mi*: and then to the first two syllables we have simply to apply the rule that the vowel of an unaccented shut syllable (*i.e.* one ending in a consonant) is short, while the vowel of an open syllable (*i.e.* one ending in a vowel) is long. Therefore the first *i* is short and the second long, and there is no real confusion:—*hish-mî-dhām*.

(*b*) The risk of confusion, however, would seem to be much greater with the sign ָ, which may represent two vowels not only of different classes (first *ā*, and third *o*) but even of different quantity (long *ā*, and short *o*). Doubtless the reason for the identity of sign was the approximate similarity of sound between these two vowels; just as *a*, in words like *small*, is pronounced like *o*, and as, in some parts of England, words like *demand*, *command*, are pronounced not quite, but almost, like *demond*, *commond*, with the *o* somewhat sustained—something like *demawnd*, &c. It is convenient, however, for us to make a rather more definite distinction between the two sounds represented by ָ, by pronouncing the one as *ā* and the other as *o*. Here, again, there is no real confusion, as there is always some feature of the Hebrew word which puts the quality of the vowel beyond doubt; *e.g.* in בָּקְרָם (*boqrām*, their morning) the last ָ is *ā*, because the last syllable is accented, and therefore has the tone-long vowel (therefore *ā*), while the ָ of the first syllable, being shut and unaccented, will be (therefore *o*). So לִשְׁפֹךְ־דָם (two words treated as one *shpokh-dām* (*to shed blood*). The same principle essentially applies to וַיָּקָם *way-yā-qom*, "and he arose" (the dot in the ָ doubles it, cf. § 7. 3, hence *yy*), though, for a reason to be afterwards explained (§ 23. 3. 4), the accent falls on the penult. This

syllable is open (and accented), therefore the vowel must be long (i.e. *ā*), the last syllable is shut and unaccented, therefore its vowel must be short (i.e. *o*). Thus this part of the word could not be *yoqom*, nor *yoqām*, nor even *yāqām*, but only *yāqom*.

(2) *Long and Short signs.*—(a) There are five short signs, viz. ַ, ִ (short), ֻ, ֶ, and ָ; and five long, viz. ָ, ִ (long), ֵ or ֶ (long), ֵ and ֹ.

The pure long and the tone-long, *â*, *ā*, &c., are expressed by the same sign.

(b) There is good ground for regarding ֶ, though usually short, as, in certain cases, a long vowel—sometimes tone-long, as in the first syllable of words like מֶלֶךְ *mélekh* (*king*), where it regularly takes the accent; sometimes pure long (arising out of *ay*), *e.g.* תִּבְכֶּינָה *tibhkénâ* (*they weep*, fem.), פָּנֶיךָ *pānékhâ* (*thy face*).

(c) Short *u* is expressed by *qibbûç*, as שֻׁלְחָן *shul-ḥān* (*a table*). Long *û* was usually already represented in the text by *waw*, in which a point was inserted, forming *shûreq*, as קום *qûm*, pointed קוּם (*to arise*; not קֻום). When *waw* was not already expressed in the text, *û* was indicated by *qibbûç*, as קם *qûm*, pointed קֻם.

(3) *Indistinct vowels.*—(a) *Sh^ewa simple and composite.*—The name *sh^ewa* was given to that indistinctest of all sounds resembling the swift *e* in *the*, § 2. 2. 3. Its sign is ְ. This *sh^ewa* (which appears in many cases to have formerly been assimilated in sound to a neighbouring vowel: *e.g.* סְדֹם is in Greek Σόδομα, whence comes our Sodom) is now so indistinct that the class of vowel to which it belongs cannot be detected, and hence it is common to the three classes.

(b) The other three indistinct vowels approached so much towards distinctness that the class of vowel sound to which they belonged could be detected, though they did not reach the rank of full vowels, § 2. 2. 3. They thus seemed to stand midway between the simple sh^ewa and true vowels, and are indicated by signs compounded of simple sh^ewa and the three short vowels ֲ, ֱ, ֳ. Hence they are often named *Composite sh^ewas*. Being also vocalic sounds perceptibly of the nature of the short vowels they are often

called *swift* or *hurried* short vowels: *ḥāṭēph pathaḥ*, *ḥāṭēph ṣᵉghôl*, *ḥāṭēph qāmeç*. This peculiar degree of vowel sound was heard chiefly in connection with the consonants called *gutturals*, § 8, *e.g.* חֲמֹר *ḥᵃmôr*, *ass* (not חָמוֹר), אֱמֹר *ʾᵉmôr*, *say* (not אָמוֹר), חֳלִי *ḥᵒlî*, *sickness* (not חָלְיִי); and occasionally, though rarely, with others, *e.g.* where a letter is followed by the same letter, as עֲנָנִי (*ʿanᵃnî*, *my bringing of clouds*), where עֲנְנִי (*ʿanᵉnî*) might have been expected.

(c) The sign of simple shᵉwa ְ is also put under every consonant without a vowel of its own, if it be sounded and not final, § 5. 6 b. The shᵉwa in this position is called *silent*, having no sound. *E.g.* in נִקְטָל *niqṭāl* (*killed*, ptc.), the ק has ְ under it, because, unlike נ and ט, it has no vowel of its own; on the other hand, ל, though, like ק, it has no vowel of its own, is written without ְ, because it is final.

(d) It is unfortunate that the same sign ְ should be used to indicate both sound and silence—on the one hand, an indistinct vowel, on the other, merely the end of a syllable; but, as we shall see, there is little possibility of confusion in practice. It ought to be remembered that two sounded or vocal *shᵉwas* cannot come together; *e.g.* such a form as דִּבְרֵי *dᵈbhᵉrê* is manifestly impossible: therefore when two *shᵉwas* occur together, as in יִקְטְלוּ (*they kill*), the first must be silent *shᵉwa* ending the syllable (*yiq*), and the second the vocalic *shᵉwa* beginning the new syllable *ṭᵉlû* (or perhaps even constituting by itself the second syllable *ṭᵉ*; cf. § 5. 2).

(4) *Position of the vowel sign.*—(a) The vowel sign stands under the consonant after which it is pronounced, as מַר *mar*, *bitter*, נָמֵר *nāmēr*, *a leopard*; with the exception of *ḥôlem*, which stands over the left corner of the consonant which it follows, as חֹק *ḥōq*, *statute*, קָטֹן *qāṭōn*, *little*, and *shûreq*, which has the compound sign, as סוּס *ṣûṣ*, *a horse*. Final *kaph* occurs only with *qāmeç* and *shᵉwa*, and these it takes in its bosom (not beneath it), as כָּךְ, כְּךָ, *kᵏkhā*, *bākh*, *in thee*.

(b) A *ḥôlem* preceding שׁ coincides with its point, as מֹשֶׁה *môshe*, *Moses*, not מֹשֶׁה. But there is no possible ambiguity; for as the consonant מ at the beginning *must* have a vowel to follow it, and as none is visible, not even a shᵉwa, the vowel must be concealed somewhere—it is really the vowel ·

absorbed in the point of the שׂ. Similarly a *ḥôlem* following שׂ coincides with its point, as שֹׂנֵא *sônē'*, *hating*. Here again there can be no dubiety: the word could not be read as *śᵉnē'*, which would be שְׂנֵא. The figure שׂ will be *sho* at the beginning of a syllable, and *os* elsewhere, as שֹׁמֵר *shô-mēr*, *keeper*. This could not be *osmēr*, for then we should have a word beginning with a vowel, which is impossible; יִרְפֹּשׂ *yir-pōs*, *he treads*. There is no temptation to read the last syllable of this word as *shō*, for the פ could not then be construed in the word at all. The first syllable is manifestly *yir*: the פ must therefore begin a new syllable, and be accompanied, if not by a full vowel, at least by a sounded *shᵉwa*. But there is no *shᵉwa*, therefore the dot on the right tip of the שׂ indicates the vowel *ō*, and the second syllable must be *pōs*.

(c) When *ḥôlem* precedes the letter א at the end of a word or syllable, the point is placed on the right apex of the letter, as בֹּא *bô'* (*enter*); when it follows, the point is on the left apex, as אֹב *'ôbh* (*necromancer*). When the א begins a syllable, the *ḥôlem* occupies its proper place, as בֹּאָם *bô'ām* (*their entering*).

EXERCISE. TRANSLITERATE THE FOLLOWING HEBREW WORDS INTO ENGLISH, AND ENGLISH INTO HEBREW WITH MASS. VOWELS.

יָד, גֶּר, חֵן, חֹק, גַּם, עַל, שׁוּם, אִם, אַף, עֶבֶד, בְּהֵ, דֹּב, צַר, צָרָה, עִיר, אֶכֶל, חָזָק, אֲשֶׁר, רְפֹשׂ, שִׁפְטִ, קֶם, רָץ, רוּץ, הֲנַם, וָו, דְּבַר, אֱמֶת׃

gam, bôr, bôsh, shûbh, shîr, shôr, shām, ḥōq, 'im, ʿim, kōl, qôl, ʿam, har, rōbh, rûç, hᵃrōgh, çēl, ḥêq, māshāl, mᵉshal, qôṭēl, shālôm, yārûç, qômam, poʿᵉlô, 'ᵉṣōph, heḥᵉzîq.

§ 4. COALITION OF THE MASSORETIC AND TEXTUAL VOCALIZATION.

(a) The Massoretes are supposed to have abstained from any alteration of the written consonantal text. The rudimentary vowel system expressed by the vowel letters remained

untouched. At the same time their own system was not a mere supplement to this, but a thing complete in itself. It thus happens that in all those cases where a textual vowel already existed, there is now a double vocalization, the textual and the Massoretic, the effect of which is to confuse the beginner. Thus on the older system, *qôl* would be קוֹל (*voice*), and *shîrâ* שִׁירָה (*song*); with the Massoretic vowels alone, these words would be respectively written קֹל and שֹׁר. But in reality the vowels were added to the existing consonantal text, which motives of reverence left intact, and in which the naturally long vowels were, largely, already consonantally represented. Therefore we have the forms קוֹל and שִׁירָה, in which the vowels are practically written twice. Forms like these graphically represent to us two widely separated stages in the development of Hebrew vocalization.

(b) A vocalic consonant, used as a *consonant*, is not usually followed by that same consonant used as a vowel: in such a case only the vowel sign is written, *e.g.* מִצְוֹת *miçwôth* (*commandments*), in which the ו must be consonantal (*w*; cf. sing. מִצְוָה *miçwâ*), is better than מִצְווֹת (in which the first ו would be consonantal and the second vocalic). Again, in such a word as עָוֹן *'āwôn* (*iniquity*), the ו must be consonantal (*w*), as the first syllable is עָ, and a consonant is needed to start the new syllable.

(c) There is a manifest disinclination to multiply these consonants, in their vocalic use, within the same word: consequently the same consonant is seldom twice thus used in consecutive syllables; *e.g.* שִׁרִים (*shîrîm* for שִׁירִים *songs*), קְטָלֻהוּ (*qᵉṭālûhû* for קְטָלוּהוּ *they slew him*).

(d) When the consonantal letter is present (as in חֵיק *ḥêq*, *bosom*) the syllable is said to be written fully (*scriptio plena*); when it is absent (חֵק) the syllable is said to be written defectively (*scriptio defectiva*). See also § 9.

(e) When vowels are written fully, *i.e.* with the vowel sign and the vocalic consonant, the Massoretic point stands in its proper place under the consonant which it follows, except *ḥôlem*, which is placed over the *waw*; *e.g.* חִיל (not חִיל) *ḥîl* (*to writhe*); חֵיל *ḥêl* (*rampart*), but חוֹל (not חֹול) *ḥôl* (*sand*).

Exercise. *Write the words in Exercise* § 2 *with the Massoretic as well as Textual vowels.*

§ 5. PRINCIPLES OF THE SYLLABLE. READING.

1. (a) Hebrew is a strongly accented speech, and the Accent or Tone to a great extent rules the various vowel changes in the language. It is important to know where the accent falls, as the same word, differently accented, may have two widely different meanings; *e.g.* נָחָה *nā́ḥâ, she rested,* but נָחָה *nāḥâ′, he led*; so (בָּנוּ) *bānû′, they built,* but *bā́nû, in us. Usually, however, the accent falls on the last syllable of the word, e.g.* יָשָׁר *yāshā́r, upright,* זָקֵן *zāqḗn, old*; in certain cases it may fall on the penult, *e.g.* קֶרֶן *qéren, horn*; אֹזֶן *ʼṓzen, ear* (§ 29).

(b) If the accent be on the penult, either the accented penult or the unaccented final must be open; *e.g.* סֵפֶר *sḗpher, book*; קָטַלְתָּ *qāṭáltâ, thou hast killed.*

2. *Kinds of syllable.*—A syllable ending in a vowel is called *open*, as קָ *qā*; one ending in a consonant is called *shut*, as קַל *qal* (*light, swift*). Every syllable must contain a vowel, and the sh^{e}was or indistinct sounds are not usually considered sufficiently vocalic to form syllables; *e.g.* זְקֵנִים (*elders*) would contain two syllables, *z^{e}qē|nîm.* Some, however, regard sh^{e}wa, simple and composite, as (like the full vowel) constituting a syllable, and would consider this word trisyllabic *z^{e}|qē|nîm.* In prose, little depends upon the decision of this question.

3. (a) *Vowel of the syllable.*—The vowel of an open syllable is long, *e.g.* חָ in חָכָם *ḥākhām* (*wise*); it *may* be short if it has the accent, as מַ in שָׁמַיִם *shā-má-yim* (*heavens*). The vowel of a shut syllable is short; it *may* be long if it has the accent. In נִקְטָל *niqṭā́l* (*killed*, ptc.), *e.g.*, the *i* of the first syllable, which is shut, is short, while the *ā* of the last syllable, though it is also shut, is long, because that syllable, being the last, is accented. (The sign ָ could not therefore be *o*, which, being short, would imply that the syllable was unaccented.) So קָטֹנְתִּי *qāṭṓntî, I am little.*

(b) The vowels *î* and *û* cannot stand in a shut syllable before *two* consonants, even with the accent. We shall see the bearing of this in § 40. 6 a.

4. (a) Another kind of syllable, not uncommon, is the *half open.* It has a short unaccented vowel, but the consonant that would naturally close it is pronounced with a

slight vowel sound after it represented by *shᵉwa*, and thus hangs loosely between this syllable and the one following, *e.g.* בִּקְטֹל *biqṭōl*, *in killing*; which is not *biq-ṭōl* nor *bi-qᵉṭōl*; יִשְׁרֵי *yišhrê*, which is not *yish-rê* nor *yi-shᵉrê* (though, without dividing into syllables a fair transliteration would be *biqᵉṭōl*, *yishᵉrê*). If the first syllable were absolutely closed, the *shᵉwa* would then necessarily be silent, whereas *shᵉwa* in words of this kind (as will be seen when the forms are mastered) always represents an ultimate full vowel; *e.g.* the original word from which יִשְׁרֵי comes is יְשָׁרִים *yᵉshārîm* (sing. יָשָׁר *yāshār*, *upright*), and the second vowel, it is felt, ought not to be allowed to disappear absolutely. The vocalic shᵉwa therefore retains it, so far as it can be retained.

(b) Some scholars, however, emphatically deny the existence of the half-open syllable, treating the *shᵉwa* in such cases as silent and the first syllable as shut. Sievers,[1] *e.g.*, says: "A syllable is *either* open *or* closed: there is no such thing as an intermediate." The truth probably is that, for the reason given above, the *shᵉwa* was originally sounded, but that in course of time, through rapid or careless speech, it gradually disappeared (just as the *e* has been lost in *past(e)ry*, and as in careless speech the *i* tends to be lost in *family*, and the *o* in *history*). We shall throughout regard the *shᵉwa* in such cases as sounded, and the syllable as half open, as some phenomena we shall soon meet can perhaps be better accounted for on this assumption than on the other (§ 6. 2 d. i.).

5. *Beginning of the syllable.*—Every syllable must begin with a consonant: such a word as *ore* would therefore in Hebrew have to begin with an א; thus אֹר or אוֹר.

(The only exception is the conjunction וְ *wᵉ*, which in certain cases is written וּ *û*; cf. § 15. 1 c.)

No syllable can begin with more than two consonants (nor even with more than one, if the *shᵉwa* under the first consonant be held to constitute a syllable). When a syllable begins with two consonants, *i.e.* if the first consonant has no *full* vowel of its own, the two consonants must be separated by the slight vocalic sound indicated by shᵉwa, simple or composite, which is placed under the first, as קְטֹל *qᵉṭōl*,

[1] *Metrische Studien*, i. p. 22.

kill, חֲלֹמִי *ḥᵉlô-mî*, *my dream*; *i.e.* קטֹל and חלְמִי are not possible. Hebrew would not say *dream* or *plan* or *umbrella*, but *dᵉream*, *pᵉlan*, *umbᵉrella*—forms which one may hear from very slow speakers,[1] especially if uneducated. So in modern Semitic speech, *Protestant* becomes *bᵉrootestanti*. The Semites seem almost constitutionally incapable of pronouncing two consonants together, and Greek, Latin, or modern words involving this collocation are treated, in transliteration, either as above, or by prefixing what is known as the prosthetic aleph (א) to the initial consonant: thus *Scotland* becomes *'iscotalandi*[2] (cf. אְזרוֹע (rare) and זְרוֹעַ *arm*; so Fr. *esprit* from *spiritus*; Ital. *lo specchio* for *il specchio*).

Thus *the place of shᵉwa vocal, simple or composite, is under the first of two consonants that begin a syllable.*

6. *End of the syllable.*—(a) A syllable may end in a vowel or consonant, that is, be either open or shut (§ 5. 2). None but a final syllable can end in more than one consonant, and a final in not more than two (*e.g.* יַשְׁקְ *yashq*, *he waters*), and the two cannot be a double letter. Therefore such a form as קַלּ *qall* (letters are doubled by the insertion of a point, cf. § 7. 3) is impossible. In its stead appears simply קַל *qal* (*light*, adj.). A true double letter requires a vowel after it; *e.g.* קַלָּה *qallâ* (fem. of קַל). The seemingly exceptional אַתְּ (*'att*) *thou* (fem.), is explained by the fact that the word was originally אַתִּי *'attî* (then probably *'attᵉ*).

(b) *Simple shᵉwa silent is placed under the consonant that ends the syllable*, if the consonant be sounded and not the last letter of a word, as נִקְטָל *niq-ṭāl* (*killed*). A consonant not sounded (*i.e.* quiescent) does not take shᵉwa; *e.g.* רֵאשִׁית (*beginning*), not רֵאְשִׁית *rê-shîth*; בִּימֵי (*in the days of . . .*), not בְּיִמֵי (because the א and י are not sounded), nor does a single final consonant (*e.g.* שָׁם *there*, not שָׁמְ), except *kaph*, which takes shᵉwa in its bosom, probably to distinguish *kaph* ך from *nun* ן (thus לָךְ *to thee*, not לָכְ *lākh*). But two sounded consonants at the end of a word both take shᵉwa, as קֹשְׁטְ *qōshṭ*

[1] Cf. Mr. Chadband's eulogy of "Terewth" in *Bleak House* (ch. xxv.).

[2] Cf. Principal G. A. Smith, *The Early Poetry of Israel* (Schweich Lectures for 1910), p. 4. Ch. i. has a brief but illuminating discussion on the characteristics of the Hebrew alphabet.

(*truth*). If, however, the first is silent and consequently drops the sh^ewa, the second drops it too; thus לִקְרַאת *liqrath*, because the א is silent.

Words ending in two consonants are rare.

(c) In a few words, *e.g.* חֵטְא *ḥēṭ*, *sin*, וַיַּרְא *way-yar*, *and he saw*, or *showed*, גַּיְא *gay*, *valley*, the presence of the א, though now otiose, is justified etymologically, like the *n* in *condemn*.

(d) Rule for placing *Sh^ewa*.—The rules in 5 and 6 regarding sh^ewa (simple and composite alike) may be put briefly thus: *Sh^ewa* (simple or composite) *is to be placed under every consonant without a full vowel of its own*, if the consonant be sounded (not quiescent) and not the single final letter of a word.

Examples on the Syllable:

קָטַל *qā-ṭál*, קָטַלְתִּי *qā-ṭál-tî*, קְטַלְתֶּם *q^eṭal-tém*, כְּרֻבִים *k^erû-bhî'm*, יִשְׁקְלוּ *yish-q^elû'*, הַבְדִּיל *habh-dî'l*, מַמְלֶכֶת *mam-lé-kheth*, עֲבָדִים *^{ʿa}bhā-dhî'm*, אֱלֹהֶיךָ *'^elô-hé-khā*, יְלִידֵי *y^elî-dhê'*, יַשְׁק *yashq*, יֵאָמֵר *yē-'ā-mḗr*, חֳלָיֵנוּ *ḥ^olā-yê'-nû*.

If, however, the vocal sh^ewas be counted as syllables (cf. § 5. 2), then we shall have *q^e-ṭal-tem*, *ḥ^o-lā-yê-nû*, &c.

EXERCISE. WRITE THE FOLLOWING WORDS IN ENGLISH, DIVIDING THEM INTO SYLLABLES.

אֱלֹהִים, חֳלִי, חֲמוֹר, אֲרִי, מֶרְחָק, הֲלָהֵן, נִשְׁקְלוּ, מְצַפְצְפִים, קַמְנוּ, קְצִיר, לָאֲנָשִׁים, הָקְטְלָה, הִקְטִיל, יַפְתְּ:

Write these Hebrew words: qôṭēl, qâm, 'ekhtōbh, māqôm, wlô, mizmôr, qiṭlû, shāmáyim, qû'mû, lmînēhû, ûlyāmîm, yéreq, lilqōṭ, mamlākhâ, lshālôm, shmônîm, shnê, mqômî, yôrshîm, nilḥam, yisrā'ēl, shmô, náʿar, ḥ^amôrîm, le'^eṣōph, ʿāmalnû.

Note.—In the above English words simple sh^ewa, silent or vocal, is not expressed: the exercise is set partly for practice in placing it. The accent, unless marked, is on the last syllable, both in the Hebrew words and English transliterations.

§ 6. THE VOWEL SYSTEM AND THE TONE.

The principles of this paragraph are of fundamental importance: practically the whole vocalization of the language

depends on them. They should therefore be very clearly grasped before passing on.

The following table is the same as that on p. 15, though the classes of vowels are placed in a different order, to show better some points of connection between them:

	FIRST CLASS. A sound.	SECOND CLASS. I and E sounds.	THIRD CLASS. O and U sounds.
(a) naturally long vowels	ָ	ֵ ֱ ֶ, ִ ֲ ַ	ֹ ֳ ָ, ֻ ֳ ָ
(b) pure short (ָ)	ָ	ֶ ַ	ָ ָ
(c) tone-long	ָ	ֶ	ָ
(d) vanishing of tone-long	ָ	ַ	ָ
(e) ..... under gutturals	ָ	ַ (ָ)	ָ

As we have already seen, § 3. 2. 2 b, ֶ, though usually short, may be regarded as tone-long in the first syllable of words like מֶלֶךְ, and (written ֶי) as pure long in forms like תְּגַלֶּינָה *tighléná* (*they reveal*, fem.), סוּסֶיהָ *sûséhâ* (*her horses*).

1. *Unchangeable vowels.*—The vowels in the first line being naturally long, whether pure or diphthongal, remain unaltered in all forms of the word. They are the vowels *â ê û ê ô*. Thus the long vowel in the words קָם *qâm* (*he arose*), חֵיק or חֵק *ḥêq* (*bosom*), שִׁיר *shîr* (*song*), קוֹל *qôl* (*voice*), סוּס *sûs* (*horse*)—being naturally long, and therefore (in the case of second and third class vowels) usually, though not necessarily or inevitably, having consonantal representation—remains unchanged through all possible transformations of the word. The pure short vowels also, standing generally in shut syllables (§ 5. 3 a), are from position unchangeable, because, if the syllable be truly shut, it cannot be entered, and the vowel within it is therefore invulnerable. They are *a i u e o*. Thus the first vowel in the words קָמְנוּ *qámnû* (*we arose*), מֶרְחָק *merḥāq* (*distance*), מִזְרָק *mizrāq* (*basin*), מָשְׁחָת *moshḥāth* (*ruined*, ptc.), מֻשְׁלָךְ *mushlākh* (*thrown*, ptc.), is unchangeably short, because the syllable is shut.

2. *Changeable vowels.*—It will be well at this point to remind ourselves that, though Hebrew has strongly marked peculiarities of its own, the effect of the tone upon adjacent vowels is not without parallel even in our own language

The vowels in the first three syllables of the words *ánalogue*, *análogy*, *analógical*, for example, obviously are seriously modified by the shifting of the tone.

The most important vowels in reference to inflection are those in the third line called *Tone-long*, *ā ē ō*; that is, vowels not long by nature but from occupying a certain position in relation to the place of tone (§ 5. 1 a), and therefore changeable, when their relation to the tone alters, by change in the place of accent. *Tone-long vowels are therefore vowels long through their relation to the place of the tone.* We shall see in sub-paragraph (b) precisely what this means.

With the tone-long vowels must be taken the sh^{e}was (whether simple ְ or composite ֱ ֲ ֳ), § 2. 2. 3, which are full vowels reduced to the vanishing point by reason of their relation to the tone. This will become clear in sub-paragraph (c).

(a) There are only three tone-long vowels, ָ ֵ ֹ *ā ē ō*, one for each class; a short *ḥireq* (ִ) when tone-lengthened becomes not long *ḥireq* but *çere* ֵ, and a *qibbuç* (ֻ) when tone-lengthened becomes not long *qibbuç* but *ḥôlem* (ֹ).

(b) Tone-long vowels are produced by proximity to the tone, and are found in the open syllable immediately *before* the tone (rarely after it), and in the shut syllable, chiefly the *final*, under the tone. In יָשָׁר *yāshār*, *upright*, *e.g.* the last syllable, though shut, has a *long* vowel, *because it is accented* —the last syllable is usually accented (§ 5. 1 a); therefore יַשָׁר would be wrong (but cf. f). Again, the first syllable, being immediately before the tone, *and open*, must also be long; therefore יְשָׁר would be wrong and impossible. Of course, if the syllable before the tone is shut, its vowel is short and must remain so; thus מַזְלֵג *mazlegh*, *fork* (not מָזְלֵג, which, if the form existed, would really be *mozlegh*—short *o*).

(c) i. The indistinct vowels or sh^{e}was are produced by distance from the tone, their common position being what would be an open syllable two places from the tone, or any open syllable further removed. The end of the word being, as we have seen, so heavily weighted, the earlier part is made as light as possible, consistently with the laws of the language. Thus in יְשָׁרִים *y^{e}shārîm* (plur. of יָשָׁר) the last syllable, as

usual, has a long vowel; the pretonic is open (because the last syllable is רִים *rîm*) and therefore requires a long vowel, יָ; and the syllable before the pretonic being open (יְ *yā* in the original singular), must be accelerated by its vowel being reduced to the faintest vocalic sound, viz. sh^{e}wa: יְ *y^{e}*. Thus the word whose original is יָשָׁר becomes יְשָׁרִים and can become nothing else. No more serious violations of Hebrew vocalization could be conceived than such forms as יְשַׁרִים or יָשָׁרִים. Naturally, the vowel of the syllable before the pretone cannot vanish into a sh^{e}wa if it be an unchangeably long vowel (*e.g.* כּוֹכָבִים *kôkhābhîm* (*stars*), manifestly could not become כְּכָבִים *k^{e}khābhîm*, as the *ô* with its consonantal representation is unchangeable); nor can it so vanish if the syllable be shut (*e.g.* נִקְטָלִים *killed*, ptc. pl., could not become נְקְטָלִים. The syllable נִקְ *niq* is closed, and its vowel cannot be touched; besides, נְקְ would be an impossible form, as a syllable requires a full vowel).

In the illustration יָשָׁר the vowel of both tone and pretone happens to be *ā*; but any of the long vowels may appear in either place; *e.g.* זָקֵן *zāqēn* (*old*), קָטֹן *little*, לֵבָב *heart*.

ii. The rules may be summed up as follows: *the final accented shut syllable, and the pretonic syllable, if open, have tone-long vowels; the vowels before the pretonic are, where possible, reduced to sh^{e}wa.*[1]

The vowel of the tone or pretone may, of course, happen to be long by nature: לָשׁוֹן *lāshôn* (*tongue*), נָשִׂיא *nāsî'* (*ruler*), קוֹטֵל *qôṭēl* (*killing*), כּוֹכָב *kôkhābh* (*star*).

iii. The indistinct vowel arising from the loss of a vowel of *any* class under ordinary consonants is *simple sh^{e}wa vocal*; thus יְשָׁרִים from יָשָׁר, לְבָבִי (*my heart*) from לֵבָב, רְמָחִים (*spears*) from רֹמַח.[2] Under *Gutturals* (§ 8), it is one of the *ḥaṭephs*, generally *ḥ. pathaḥ* for vowels of first *and second* class (i.e. *not* ḥ. s^{e}ghol for second class) and *ḥ. qāmeç* for vowels of third

[1] Only in very rare cases and with vowels long by nature in the tone, do indistinct vowels fall in the place immediately preceding the tone, as כְּתָב *k^{e}thâbh* (*a writing*), יְקוּם (*substance*).

[2] This word, accented on the penult in seeming contravention of the rule, will be explained in § 29, and need not now perplex or detain us.

class; thus חֲכָמִים from חָכָם (*wise*), חֲלָבִים (not חֶלְבִים) from חֵלֶב[1] (*fat*, noun), חֳדָשִׁים from חֹדֶשׁ[1] (*new moon, month*).

(d) i. Two sounded sh^{e}was must never come together (§ 3. 2. 3 d). When, therefore, through processes of inflection (*e.g.* יְשָׁרִים *pl. absolute*, יְשָׁרֵי *pl. construct*, § 17) or composition (as when, *e.g.*, the prepositions בְּ *in*, כְּ *as*, לְ *to*, precede a word beginning with sh^{e}wa: *e.g.* לִמְשִׁיחוֹ *to his anointed*; cf. § 14. 1 b) this would happen, *the first becomes a full short vowel, most commonly* the vowel *ḥireq*. Thus the impossible יְשָׁרֵי becomes יִשְׁרֵי *yish^{e}rê*, and לִמְשִׁיחוֹ becomes *lim^{e}shîḥô*. In the former word, as so frequently, an original *a* (seen in *sing.* y*a*shar, יָשָׁר) has been thinned to *i* (cf. *instant, covenant* becoming in careless speech *instint, covenint*; cf. § 2. 2. 4).

ii. If the first of the sh^{e}was be a composite (as will happen when the first consonant is a guttural, cf. § 8. 2 a) the short vowel arising is not *i*, but is generally the full vowel corresponding to the composite sh^{e}wa. Thus חֲכְמֵי (from חָכָם *wise*) becomes not חִכְמֵי but חֲכָמֵי *ḥakh^{e}mê*. That is, the flavour of the original vowel is retained; and this occasionally, but rarely, happens with other than guttural consonants; *e.g.* כְּנְפֵי (from כָּנָף *a wing*) becomes not כִּנְפֵי but כַּנְפֵי *kan^{e}phê*.

(e) The *new syllable* arising with this short vowel in such cases is generally *half open* (§ 5. 4). That is, the יִ in יִשְׁרֵי and the חַ in חֲכָמֵי are not completely closed, for the sh^{e}wa is not silent but sounded; nor yet are the ִ and the ַ completely open, for that would make these vowels long, thus giving them an importance which the history of the forms shows that they do not deserve. A sh^{e}wa in such a place (יִשְׁרֵי) would have no right to become a long vowel. The syllable is therefore commonly regarded as half open, because it is neither quite open nor quite closed.

These loose or half-open syllables become perfectly easy to understand when we remember that the sh^{e}wa represents an original full vowel. Or conversely, if by processes of inflection or composition, an original full vowel is reduced to a sh^{e}wa, the sh^{e}wa must be sounded, and the syllable to

[1] These words, accented on the penult in seeming contravention of the rule, will be explained in § 29, and need not now perplex or detain us.

which it belongs is regarded as half open. If it were to be regarded as closed, then the sh^{e}wa would be silent, and the original full vowel would have disappeared without trace: whereas it is one of the fundamental principles of Hebrew to conserve, in whatever way possible, the ultimate elements of words. *E.g.* to consider the first syllable of יִשְׁרֵי as closed and the sh^{e}wa as silent would obliterate the fact that originally a full vowel (*a*) stood between *sh* and *r* (pl. יְשָׁרִים, sing. יָשָׁר). The only way of preserving this in the derivative form of the word is to treat the sh^{e}wa as sounded, not silent, and therefore to regard the syllable as half open: we therefore transliterate *yish^{e}rê* rather than *yishrê*. This principle covers most of the illustrations of the half-open syllable. *E.g.* Imperatives (2nd pl.) like קִטְלוּ (*kill*) are half open, because the sh^{e}wa corresponds to a full vowel in the singular קְטֹל *kill* (i.e. *qiṭ^{e}lû* from *q^{e}ṭōl*: the original *ō* is now represented by ^{e}).

Similarly with nouns: בִּרְכָה *b^{e}rākhâ* (*blessing*) with a suffix becomes (first בִּרְכָתִי, then) בִּרְכָתִי, *i.e.* not *birkāthî*, but *bir^{e}khāthî* (*my blessing*).

(f) The principles stated in sub-paragraphs (b) and (c) are carried out both in nouns and verbs. There are, however, two remarkable exceptions.

First, the law in (b) regarding the tone-long vowel in the final accented shut has not been carried out fully in the case of the vowel *a*. (i.) *Verbs* always write *á* for *ā* (except in pause; cf. § 10. 4 a). Thus קָטַל *qāṭál*, *he killed*, not קָטָל— that is, the last syllable, though accented, has the *short* vowel, if it be *a*. This *á* in verbs is subjected to change precisely as if it were *ā*. (ii.) *Nouns* regularly write *a* for *ā* in the hurried form known as the construct state, to be described in § 17. 2 a. Thus the construct of יָשָׁר is יְשַׁר (not יְשָׁר).

Second, in opposition to the law in (c), in the case of *verbs*, the sh^{e}wa stands not in the second place from the tone but immediately before it. Thus, while the noun (or adjective) inflects יָשָׁר, יְשָׁרָה (fem.) *y^{e}shārâ* (*upright*); the verb inflects יָשַׁר, יָשְׁרָה *yāsh^{e}râ* (*he, she, was upright*), the sh^{e}wa being sounded to represent the original vowel *a*. So adj. חָכָם (*wise*), חֲכָמָה; vb. חָכַם (*he was wise*), חָכְמָה. (But see § 10. 2 b.)

EXERCISE. CORRECT THE FOLLOWING WORDS.

לֵבָבִי, מִדְבַּרִים, זַקֵנִים, חֹדָשִׁים, כּוֹכַבִים, קָטַלוֹ, קָטַלְתֶּם, קָטָלָנוּ, קְטַלְנוּ, סֵפָרִים, עֵנַבִים, צִדְקַתֵּנוּ, דָּבָרֶיךָ, גַּדוֹלִים, הָקִימוֹתֶם, שְׁמַיִם, חְכַמָה, אָלָפִים, תַּשׁוּב, יַקִים:

Note.—The accent falls on the last syllable, unless where otherwise indicated.

§ 7. DĀGHÉSH. THE LETTERS "BᴱGHADHKᴱPHATH." (SPIRANTS.)

1. The word *Daghesh* is from a root which possibly expressed the idea of *hardness.* The sign of Daghesh is a point in the bosom of a letter, and this point was used (i.) with the ב ג ד כ פ ת letters to indicate their harder pronunciation (בּ *b*, &c.); and (ii.) with consonants generally, to denote duplication—or more strictly, a strengthening, which can best be indicated by duplication. The former is called *Daghesh lene*, the latter *D. forte.*

2. *Daghesh lene.*—(a) Hebrew has not two sets of consonants for the sounds *b g d k p t* and their softer forms *bh gh dh kh ph th.* It distinguished the sounds by means of the point Daghesh (§ 1. 3). The harder sounds it expressed by inserting the point, as בּ *b*, פּ *p*, תּ *t*, &c., leaving the unmodified consonant ת פ ב, &c., to express the weaker *bh ph th*, &c. The softer sounds were natural or easy only after vowels; hence the rule:

The six letters בְּ גַ דְ כְּ פַ ת (therefore known as *bᵉghadhkᵉphath*) *are hard and therefore have* Daghesh lene *whenever they do not immediately follow a vowel sound: when they do immediately follow a vowel sound they do not take the Daghesh* —thus זָכָר *zā-khār* (*he remembered*), יִזְכֹּר *yiz-kōr* (*he remembers*). The first כ follows a vowel (*ā*), and therefore has no daghesh; the second כ does not follow a vowel (as the first syllable is closed, *yiz*), and therefore has the daghesh. Hence these letters receive the point: *always* at the beginning of a sentence or clause; *always* in the middle of a word after a shut syllable; and *generally* at the beginning of words.

(b) For this purpose vocal shᵉwa, simple or composite, has the same effect as the full vowels; *e.g.* זִכֹּר *zᵉkhōr* (*remember*), חֲכַם *ḥᵃkham* (*wise*; § 6. f, I. ii.). Such forms as זְכֹר, חְכַם are impossible, as they would imply that no vowel preceded the כ, which would again imply that ְ and ֲ were silent—a manifest absurdity. In this way we can easily tell, in the case of the *bᵉghadhkᵉphath* letters, whether a syllable is half open or not; *e.g.* בִּלְבָבוֹ (*in his heart*) must be *bilᵉbhābhō* (pronounce *bilᵉvavo*). If pronounced *bilbavo*, it would require to be written בִּלְּבָבוֹ. This would be wrong, as the original word for *heart* is לֵבָב; *his heart*, by § 6. 2 b c, is לְבָבוֹ (§ 19); and this *vocal* shᵉwa, representing an original full vowel *ē*, must not be allowed to disappear into a *silent* shᵉwa. Being therefore sounded, it keeps the possible daghesh out of the following *beth*.

(c) The only other thing that need here be said is that Hebrew does not point mechanically, but considers words in their relations to each other. Therefore, if a word beginning with a *bᵉghadhkᵉphath* letter be very intimately connected with an immediately preceding word ending in a vowel, the two words are treated practically as one, and the daghesh is not inserted. Contrast, *e.g.*, וַיְהִי־כֵן *and it was so*, Gen. **1.** 7 (where the connection is very intimate, and further indicated in Hebrew by the hyphen; cf. § 10. 3) with וַיְהִי כִּי *and it came to pass, when*, &c., Gen. **6.** 1 (where the connection is broken, and a new start is made with כִּי).

3. *Daghesh forte.*—(a) Hebrew does not write a double consonant. To indicate that a consonant is doubled, or rather strengthened, it inserts in it a point, as קַלּוּ *qal-lû* (*they were swift*). When so used the point is called D. *forte*. The syllable before this daghesh is necessarily shut, for קַלּוּ = קַלְלוּ, and its vowel therefore short. Daghesh forte can be inserted in the letters י and ו when they are used consonantally; thus צִיָּה *çiyyâ* (*dryness*), חִיָּה *ḥiyyâ* (*he preserved alive*), צִיּוֹן *çiyyôn* (*Zion*), צִוָּה *çiwwâ* (*he commanded*), צַוּוּ *çawwû* (*command*, imp.), קַוָּם *qawwām* (*their line?*). There is no danger of this duplicated *waw* being confused with the vowel *shûreq*, because, in the nature of the case, a duplicated letter must be preceded by a vowel, and, conversely, if there be a vowel before the וּ, then the ו must = *ww* and not *û*. If, *e.g.*, in קָוֻם

we gave וּ the value of *û*, there would be no consonants with which to read the vowels ◌ֻ and ◌ֹ. The word is therefore = קָוֻם, i.e. *qawwām*.

The duplicated consonant should be distinctly and firmly enunciated, as in Italian.

(b) When, by processes of inflection, a consonant is written twice, with a *silent* shᵉwa between, d. forte is used; thus נָתַנּוּ *nāthannû* (*we gave*) becomes נָתְנוּ. But if the shᵉwa be *vocalic*, the daghesh f. must not be used; thus קִלְלַת *qilᵉlath* must not be written קִלַּת *qillath*, because the shᵉwa is sounded, representing as it does an original *ā* (קְלָלָה *qᵉlālâ*, *curse*, noun).

(c) It is important to note that the gutturals (*i.e.* א ה ח ע) cannot be duplicated, and therefore cannot take daghesh forte. Thus we cannot write בְּעֵר (*he burned, consumed*), or שְׁחֵת (*he destroyed*). See § 8. 4 c.

4. D. *lene* is peculiar to the six *Bᵉghadhkᵉphath*; but these letters, like all consonants except the gutturals, may be doubled and take daghesh forte; thus שִׁבֵּר *shibbēr* (*he broke in pieces*). In these cases it is the hard sound of the consonant that is doubled: *i.e.* we say *shibber*, not *shivver*; so סַפֵּר *sappēr* (*relate*, imp.), not *saffēr*.

Daghesh forte and daghesh lene can never be confused, because daghesh forte, as we have seen, is always preceded by a vowel; daghesh lene, never. Thus in מִדְבָּר *midhbār* (*wilderness*) the daghesh in the ב is necessarily d. lene: were it d. forte, it must have a full vowel before it to constitute the closed syllable ending in the first *beth*, whereas it has no vowel at all. Even if it were possible, as it is not, to regard the shᵉwa as vocalic, it could not form the vowel of the assumed closed syllable. Consequently this word could not conceivably be read as *midhᵉbbar*: the last syllable is בָּר, but the one before it could not possibly be דְבָּ—between the ד and the ב there would need to be a full vowel, *e.g.* דַבָּ. On the other hand, the daghesh in the *beth* of the word מְדַבֵּר *mᵉdhabbēr* (*speaking*, ptc.) is necessarily d. forte, because it is preceded by a vowel. Consequently there is never any real confusion.

5. *Omission of Daghesh forte.*—In the case of the consonants ק נ ט ל ו י, when written to a shᵉwa, the d. forte is very frequently omitted where

usage would lead us to expect it; *e.g.* הַיְאֹר (not הַיְאֹר) *the Nile*, עִוְרִים (not עִוְרִים) *blind*; הַלְלוּ (not הַלְלוּ) *praise ye*, הִנֵּנִי (not הִנֵּנִי) *behold me*, מְבַקְשִׁים (not מְבַקְשִׁים) *seeking*, יִקְחוּ (not יִקְחוּ) *they will take*. This also applies to sibilants, esp. when followed by a guttural; *e.g.* כִּסְאוֹ (not כִּסְּאוֹ) *his throne*; so יִשְׂאוּ (not יִשְּׂאוּ) *they will lift up*. It is most natural to regard the shᵉwa as vocalic (since it must have been sounded in the original form of the word) and the previous syllable consequently as half open.

6. *Insertion of Daghesh forte.*—D. forte is sometimes inserted in a consonant to secure the more audible enunciation of the shᵉwa under it; *e.g.* עִנְּבֵי *in-nᵉbhê* for עִנְבֵי *inᵉ-bhê* (*the grapes of . . .*). This is known as *D. forte dirimens.* In certain cases two words, of which the first ends in ־ָ, ־ָה or ־ֶה, may be closely connected by the insertion of a D. forte at the beginning of the second word; *e.g.* עָשִׂיתָּ זֹאת *thou hast done this.* This always happens when זֶה (*this*) or מָה (*what*) is joined by maqqēph to the following word; *e.g.* זֶה־שְּׁמוֹ *this is his name*, מַה־לְּךָ *what to thee? what aileth thee?* This is known as *D. forte conjunctivum.*

7. The short unaccented vowel of the *third* class in syllables ending with a double letter, *i.e.* Daghesh forte—so-called sharpened syllables—is *u*. *E.g.* הֻקְטַל, but הֻגַּד (not הֻגַּד) *it was declared.* (Rarely—and chiefly under gutturals—it may appear as *o*; *e.g.* עֳזִּי, also עֻזִּי *my strength.*)

8. *Mappîq* (extender).—A point is also inserted in the letter *Hē*, when final, to indicate that it is to be pronounced, and is not a mere sign of a vowel. When so used the point is called *Mappîq*, as אַרְצָהּ *arṣâh* (*h* sounded), *her land*, whereas אַרְצָה = *árṣâ*, *towards* (*the*) *land* (cf. § 17. 3).

EXERCISE ON DAG. *LENE* AND *FORTE*.

Write these Hebrew Words.

1. gam, kōl, dām, bēn, 'ēt, môt, pat, kap, keleb, tiktōb, kātabtā, bkû, lbad, dābār, blektkā, mishpāṭ, midbār, btôk, malkî, yabdēl, kôkābîm, kbadtem, tikbdî, kaṣpkā, ḥelqkā, midbrêkem, lāredet, yirb, yibk, gdôlîm, wtāgēl.

2. mbaqqshîm, ḥallôn, hammáyim, wayyinnāgpû, limmadt, dibbēr, mdubbār, ṣappdû, miṣpēd, bkaṣpkem, shabbāt, mibbnê, çippôr, ykattēb, bqiçrkem, baddām, bôdēd, yittnû, lbaddô.

Note.—In this exercise the *Bᵉghadhkᵉphath* are expressed by ordinary hard letters, and *shᵉwa* is not expressed, as the exercise is set for practice on the syllable.

§ 8. THE GUTTURALS.

The letters א ה ח ע are called *gutturals*. The ע is a firmer sound of the same kind as א, and ח a firmer sound of the same kind as ה. ח and ע are much stronger letters than ה and א. The gutturals have the following peculiarities:

1. They prefer about them, particularly *before* them, the *a* vowels, and a final guttural must be preceded by *pathaḥ* or *qāmeç*.

(a) *Pathaḥ furtive.*—Any short vowel before a final guttural becomes pathaḥ; and between any long vowel (other than qāmeç) and the final guttural there steals in, in utterance, the sound of short *a*. In other words, a short vowel is dislodged in favour of *pathaḥ*; a long vowel is retained, but a *pathaḥ* is inserted. Thus we write מֶלֶךְ *melekh* (*king*), but מֶלַח *melaḥ*, *salt* (not מֶלָח *meleḥ*): so הִשְׁלִיךְ *hishlîkh* (*he threw*), but הִשְׁלִיחַ *hishlîaḥ*, *he sent*—very rare (not הִשְׁלִיח *hishliḥ*), גָּבוֹהַּ *gābhôah*, *high* (ה, as the mappîq shows, is consonantal, § 7. 8). A remote analogy may be found in the faint vowel that is sometimes allowed to creep in before the *r* in such words as *here*, *fire* (*he*^{a}*r*, *fi*^{a}*r*) This short *a* is therefore called path. *furtive*. This pathaḥ, as the last illustration shows, is written *under* the final guttural, but pronounced *before* it. Thus רוּחַ *spirit*, is pronounced *rûaḥ* (not *rûḥa*: no Hebrew word ends in a short *a*). The pathaḥ furtive disappears when the guttural ceases to be final; thus רוּחִי *rû-ḥî*, *my spirit*; הַשְׁלִיחָה *hashlîḥāh*.

Pathaḥ furtive is never written to final א, which is silent; thus נָבִיא *nābhî'* (*prophet*), not נָבִיאַ. Further, if the final guttural is preceded by *qāmeç*, which is already a vowel of the *a* class, it does not require and cannot tolerate pathaḥ furtive; thus נִשְׁלָח *nishlāḥ*, *sent* (not נִשְׁלָחַ *nishlāaḥ*).

(b) The short *i*, falling before gutturals not final, is usually depressed to *e*; thus יִכְבַּד *he is heavy*, but יֶחְדַּל *he ceases* (not יִחְדַּל). This depression of *i* to *e* may also take place *after* a guttural; thus סִפְרִי *my book*, but עֶזְרִי (not עִזְרִי) *my help*. A similar depression of the vowel may be observed in careless Scotch pronunciation; thus *sick* becomes *seck*; *give*, *gev*;—though here it is not confined to gutturals; thus, *deliver* becomes *dellevver*.

(c) The letter ר, which, alike in sound and treatment, has many affinities with the gutturals, not always (cf. בֹּסֶר *unripe grapes*) but very frequently has the vowel *a* before it. Thus וַיָּסָר *wayyā́sor* (*and he turned aside*) and וַיָּסֶר *wayyā́ser* (*and he caused to turn aside*) both become וַיְסַר *wayyā́sar*.

2. (a) The gutturals cannot take simple sh^{e}wa vocal, they require the composite sh^{e}was; therefore a sh^{e}wa under an initial guttural must be composite; *e.g.* קְבֹר *q^{e}bhōr* (*bury*, imp.), but עֲבֹר *^{a}bhōr*, *cross*, imp. (not עְבֹר). In many cases they dislike simple sh^{e}wa silent, preferring the composite; *e.g.* רַגְלִי *my foot*, but בַּעֲלִי *my lord* (not בְּעְלִי). The ḥaṭeph that takes the place of silent sh^{e}wa always corresponds to the preceding short vowel; thus בַּעֲלִי becomes בָּעֲלִי, so פָּעֳלִי *po^{o}lî* becomes פָּעֳלִי *po^{o}lî* (*my work*). ח, which is very hard, has a distinct tendency to prefer the silent sh^{e}wa; *e.g.* פַּחְדּוֹ *paḥdō*, *his fear* (not פַּחֲדוֹ *paḥ^{a}dhō*). But with other gutturals the composite is usual; thus נְאֻמַר becomes first, by paragraph 1 b, נֶאֱמַר and then נֶאֶמַר *it was said*.

(b) By far the most common ḥaṭeph is ֲ. Initial ע ה ח prefer ֲ, initial א prefers ֱ; *e.g.* (קְטֹל) עֲמֹד *stand*, אֱמֹר *say*; but when further from the tone א also takes ֲ; *e.g.* אֲלֵי *to*, *towards* (very rare and poetic), but אֲלֵיכֶם *to you*.

3. (a) As two vocal sh^{e}was cannot come together, a simple sh^{e}wa before a ḥaṭeph becomes the full (short) vowel corresponding to the *ḥaṭeph*; thus לְקִטֹל becomes לִקְטֹל *to kill*; but לְעֲבֹר becomes לַעֲבֹר *to cross*. This used to be expressed by saying that the guttural pointed itself and the consonant preceding. We further saw, in paragraph 2 a, that, if the guttural was preceded by a short vowel, it took under it the sh^{e}wa, if composite, which corresponded to the short vowel; *e.g.* בַּעֲלִי *my lord*. Therefore the resultant combination in either case is ַ_ or ֳ_ or ֶ_; *e.g.* הֶעֱמִיד *he caused to stand*, *stationed*, הָעֳמַד *he was stationed*. Either the short vowel before the guttural (as *a* in the original בַּעֲלִי) or the composite sh^{e}wa under the guttural (as ^{a} in עֲבֹר) is sure to be determined, and then the above combination follows as a matter of course.

(b) If the guttural is preceded by a *long* vowel, it takes ֲ in place of ַ; *e.g.* שָׁחֲטָה *she slaughtered*, מֵאֲנָה *she refused*, כֹּהֲנִים *priests*.

4. (a) The gutturals cannot be doubled. In this peculiarity ר agrees with the gutturals. Hence the short vowel that would precede the guttural were it doubled (§ 7. 3 c) falls into an open syllable before the undoubled letter and becomes the corresponding tone-long vowel (§ 5. 3 a; § 6. 2 a); *e.g.* הַדֶּרֶךְ *haddérekh, the way*, but הָעֶבֶד *hā-'ébhedh, the servant* (for הַעֲבֶד = הַעַ֫עֶבֶד). But as the ע cannot be doubled, the first must be dropped. [We therefore get הָ֫עֶבֶד, because the vowel *a*, short in the shut syllable, becomes long, *ā*, now that the syllable is open).] So שִׁלֵּשׁ *he did a third time*, but שָׁרַשׁ *he uprooted*, because שִׁרֵּשׁ = שָׁרַשׁ (short *i*) = שָׁ֫רַשׁ (tone-long *ē*). So קָטַל, but בֵּרַךְ *he was blessed*, because בֵּרֵךְ = בָּרַךְ (short *u*) = בָּ֫רַךְ (tone-long *ō*).

(b) It is important to note that, as the cause that produces the tone-long in this case is permanent, the vowel is unchangeable. *E.g.* בְּרַכְתֶּם (on the analogy of קְטַלְתֶּם) becomes (first בְּרֵרַכְתֶּם, then) בֵּרַכְתֶּם *you blessed*; but although the accent falls on the תֶּם, the בֵּ must not be reduced to בְּ (§ 6. 2 c), because it represents a syllable originally ideally closed (בֵּרְ), and thus could not be allowed to degenerate into a בְּ. This would be unjust to its origin. The word therefore remains בֵּרַכְתֶּם (not בְּרַכְתֶּם). Similarly the plural of חָרָשׁ *artificer* is not חָרָשִׁים but חָ֫רָשִׁים, because חָרָשׁ is a word of the type of גָּנָב *thief*, and therefore strictly חָ֫רָשׁ, so that the first syllable, ideally closed, must, when it becomes open, have its vowel *unchangeably* long.

(c) This compensation, as it is called, represented by the lengthening of the short vowel, takes place practically always with א and ר, and usually with ע; *e.g.* מְאַן becomes מֵ֫אֵן *he refused*, הַרָּעָה becomes הָ֫רָעָה *the evil*, הַעָם becomes הָ֫עָם *the people*. Usually with ה, and very frequently with ח, the preceding vowel remains short: the consonant is thus felt to be virtually doubled, or in other words the daghesh forte is implied, whence it is known as the *d. f. implicitum*. *E.g.* מַהֵר (not מָהֵר from מָהַר *hasten*), הַהוּא (not הָהוּא *that*), הַחֶרֶב (not הָחֶרֶב for הַהֶרֶב *the sword*), הַחֹדֶשׁ (not הָחֹדֶשׁ *the month*).

EXERCISE. CORRECT THE FOLLOWING WORDS.

בָּאֱמֹר, אִבַּדְתֶּם, אִמֹּר, יִשְׁחַטוּ, חָזַק, שָׁלוּחַ, הִשְׁלִיחַ, שָׁמֹעַ,

שִׁמְעִי, רֶגַע, יְהַפֵּךְ, בָּרַךְ, שָׂרִים, הֶחָזִיק, טָעֲמוּ, כְּאֶמֶת, נֶאְמַר, לְחֶלִי, לְאֲרִי, בְּחֲמֹר, מָעֲמָד, יַעֲמֹד, יַעֲמְדוּ׃

§ 9. THE QUIESCENT LETTERS.

The letters א ה ו י show the same kind of feebleness that the letters *h w y*, that correspond to three of them, have in English: they frequently coalesce in various ways with the vowel sounds about them.

1. They are real consonants at the beginning of a syllable, but at the end of a syllable after a full vowel they generally surrender their consonantal power and are silent; *e.g.* מִצְוָה *commandment* (*miçwâ*, ו consonantal); so אָמַר *'ā-mar* (*he said*), but יֹאמַר *yô-mar* (*he says*) (א quiescent); יְמֵי *y'mê* (*the days of . . .*), but בִּימֵי *bî-mê*, *in the days of* (from יְמֵי, § 6. 2 d) not בְּיִמֵי *biy-mê*; so בִּיהוּדָה (from יְהוּדָה) *in Judah*. Pronounced rapidly, *biymê* is practically = *bîmê*, and is therefore fairly represented by בִּימֵי. In other words, the י quiesces, or is silent: and *under the silent consonant the sh'wa is not placed*; thus בִּימֵי (not בְּיִמֵי); so יֹאמַר (not יְאֹמַר), and רֵאשִׁית *beginning* (not רְאֵשִׁית). Conversely, if it takes the sh'wa, it is regarded as a consonant; *e.g.* נְאֹדָר *ne'-dār* (*glorious*). Here the ד has the daghesh lene, because the preceding syllable is closed, ending, as it does, in a *consonant* (§ 7. 2 a). This, however, is rare. At the end of a word א is always silent, and usually at the end of a syllable; that is, as a consonant it practically disappears. The effect of this is that the syllable ends in a vowel, which is therefore usually lengthened (§ 5. 3 a). Thus מָצָא (on the analogy of קָטַל) becomes מָצָא *he found*, because, as the final א practically disappears, the syllable is as good as open, and its vowel therefore long. So for מָצָאתָ (cf. קָטַלְתָּ) we write מָצָאתָ *thou hast found*, because א at the end of the syllable is silent, and the following ת does *not* take the daghesh lene, because, now that the א has vanished, it follows a *vowel* (§ 7. 2 a).

A certain analogy to the quiescents may be found in the English *w* and *y*, which are consonants at the beginning of a word and silent at the end; cf. *w*as, sa*w*; *y*es, sa*y*.

2. It is never difficult to decide whether final י and ו are

consonantal or quiescent. If accompanied by a homogeneous vowel—*i.e.* י by *e* or *i*, and ו by *o* or *u* (§ 2. 3 *c*)—they are obviously quiescent, being simply the consonantal signs of these vowels; *e.g.* לִי *lî* (*to me*), לוֹ *lô* (*to him*). If accompanied by a heterogeneous vowel, they are necessarily consonantal; *e.g.* חַי *ḥay* (*living*), הוֹי *hôy* (*ah!*), גָּלוּי *gālûy* (*uncovered*, ptc.); יַחְדָּו *yaḥdāw* (*together*), עַוְלָה *ʿawlâ* (*injustice*), זִו *ziw* (*April–May*), דָּוִד or דָּוִיד *Dāwîdh* (*David*). The suffixal form (to be explained in § 19) ָיו is sounded *âw*, as סוּסָיו *ṣû-ṣâw* (*his horses*).

EXERCISE. PRONOUNCE AND WRITE OUT THESE WORDS.

קְרוּאָיו, אַל, לֹא, וּבֵיתוֹ, נוֹלְדוּ, יִיטַב, צְבָאוֹת, בָּאוּ, בָּרָא, בְּרֵאשִׁית, אֶרְאֶה, לִקְרַאת, יִשְׁמָעֵאל, מָאתַיִם, שָׂאוּנִי, שְׁלֹמֹה, בְּיָמָיו, תַּגְלֶינָה, יַקְנִיאֻהוּ, מִלֵּאתִיו, כָּסוּי, שָׁלֵו, גּוֹי, קַו, אֲדֹנָי, רָאשִׁים, בָּאְשׁוֹ, כְּלָיוֹת, לוּלֵי, קֹנֵה:

§ 10. THE ACCENTS.[1] METHEGH, MAQQĒPH, PAUSE, QᴱRÊ, &C.

1. *Use of the Accents.*—The accents have three uses: (1) they mark the tone-syllable; (2) they are signs of logical interpunction, like our comma, &c.; and (3) they are musical expressions. In the first case they are guides to the pronunciation of the individual words; in the second they are guides to the sense, being a kind of commentary; and in the third they are guides to the proper reading of the text as a whole, which is a kind of recitative or cantillation. The last use, of course, embraces the other two.

2. *The secondary accent* (*Methegh*) *and the Tone.*—The main accent or Tone falls generally upon the last syllable of the word (§ 5. 1 a), *e.g.* דָּבָר *dābhā́r*, *word*; in one class of nouns (the *Ṣegholates*, § 29), *e.g.* דֶּבֶר *débher*, *pestilence*, and in some Verbal forms, *e.g.* קָטַלְתִּ *qāṭáltî*, *I killed*, it falls on the penult.

(a) According to the natural rhythm of the language the syllable immediately before the Tone has a fall, but the syllable *second* from the Tone a certain emphasis or ac-

[1] A brief account of the more common accents will be found on pp. 230 f.

centual rise. To prevent this emphasis or anti-tone being neglected the syllable was often marked by a sign called *Methegh*, מֶתֶג (*bridle*), a small perpendicular stroke to the left of the vowel.[1] An open syllable was most apt to be hurried over, and hence: *the second full syllable from the Tone, if open, is uniformly marked by Methegh*, whether the vowel is long (הָאָדָם *the man*) or short (הֵהֵיכָל *the palace*); *e.g.* אָנֹכִי *I*, וְזָכַרְתָּ *and thou shalt remember*, הֶחָכָם *the wise*, הֶעָפָר *the dust*. That is, in the onward rush towards the tone-syllable, it safeguards the vowel which is otherwise likely to get less than justice. (The interests of the tone and the pretone syllables are already safeguarded by the principle laid down in § 6. 2 b.) The methegh is rarely used with the vowel of a shut syllable, because such a vowel is already safe and in little danger of being slurred (therefore not מִדְבָּרִים); or with a sh^{e}wa, because so insignificant a vowel does not deserve special attention (therefore not דִּבְרֵים).

(This is no violation of the principle laid down in § 6. 2 c; in all the above illustrations there are good reasons, which will afterwards be clear, why the vowel second from the tone should remain a full vowel and not be reduced to sh^{e}wa.)

(b) When the open syllable is separated from the tone even by only vocal sh^{e}wa, its vowel is marked by methegh;[2] *e.g.* אָכְלָה *'ā-khᵉlâ* (accent on last syllable), *she ate*, חָכְמָה *ḥā-khᵉmâ*, *she is wise*. (In these cases the sh^{e}wa is vocal, representing as it does a full vowel in the original masc. form אָכַל, חָכָם.) In such positions methegh clearly indicates that the sh^{e}wa is *vocal*, and thus serves to distinguish between *ā* and *o*, and between *ê* and *i*; *e.g.* אָכְלָה *food* (ְ silent, because no methegh with the ְ: the word is therefore a pure dissyllable: last syllable, accented, *lâ*: the first, unaccented *and shut*, therefore with *short* vowel; therefore *'okh*: so *'okhlâ*); חָכְמָה *ḥokhmâ*, *wisdom*; יִרְאוּ *yi-rᵉ'û*, *they will fear* (open syllable, long *i*); יִרְאוּ *yir-'û*, *they will see* (shut syllable, short *i*).

(c) If the vocal sh^{e}wa in this case be a *ḥaṭeph*, the preceding vowel, though *short*, has that distinctness that requires

[1] Under the consonant, if the vowel is *ḥôlem*; *e.g.* כּוֹכָבִים *stars*, כֹּהֲנִים *priests*, אֹיְבִים *enemies*.

[2] This fact tends to confirm the view that vocal sh^{e}wa constitutes a syllable (§ 5. 2). Cf. Sievers, *Metrische Studien*, i. pp. 145 f.

to be preserved by methegh; hence the combination referred to in § 8. 3 a always appears in the form ֔ ; *e.g.* יַעֲמִיד *he stations*, הֶעֱמִיד *he stationed*, הָעֳמַד *he was stationed.*

3. *Maqqēph* (binder).—(a) Part of the accentual or rhythmical machinery is the *Maqqēph* or hyphen, which binds two or more words together. The sign indicates that all the words so joined are pronounced in the rhythmical reading as one word, *e.g.* אֶת־כָּל־אֲשֶׁר־לוֹ *all* (acc.) *that* (*was*) *to him, all that he had.* The occurrence of two accented syllables in immediate succession is contrary to the rhythm, and this conjunction is avoided by throwing several words into one. All the words joined by maqqēph lose their accent except the last, and in consequence of this their long vowels, if changeable, become short (§ 5. 3 a), כֹּל הָעָם but כָּל־הָעָם *all the people, i.e.* the ֹ of כל, which is now shut and *unaccented*, becomes the corresponding short (not *kōl*, but *kol-hā-ʿām*). *Çere*, followed by maqqēph, is usually reduced to *ṣᵉghol*; thus הִשָּׁמֵר *hishshāmēr*, but הִשָּׁמֶר־נָא *beware*; so תֶּן־לוֹ תוֹדָה וְהַגֵּד־נָא *give praise to him and tell*, &c.

(b) The maqqēph is used almost invariably with אֶל *to*, כֹּל *all* (thus כָּל־), אֵת sign of accus. (thus אֶת־), and a few other common words (*e.g.* מִן־ *from*, פֶּן־ *lest*).

4. *Pause.*—The natural pause which occurs at the middle, and especially the end of a Hebrew verse, affects the vowels as follows:

(a) A short vowel in the tone becomes long, as מַ֔יִם *water*, pause מָ֔יִם; שָׁמַ֔ר *he kept*, pause שָׁמָ֔ר; שָׁמַ֔רְתִּי *I kept*, pause שָׁמָ֔רְתִּי: —the long vowel can stand in the shut syllable, now that it has the accent. If the short vowel has been modified from another, it is the long of the *primary* sound that appears, אֶ֫רֶץ *earth*, p. אָ֫רֶץ (from a primary *ʾarç*).

(b) Occasionally the tone is shifted from the last syllable to the penult, which is lengthened if it was short, עַתָּה *ʿattâ* (*now*), pause עָ֫תָּה *ʿáttâ* (not, of course, *ʿottâ*, as it would be if it were an ordinary non-pausal form).

(c) Perhaps the commonest pausal effect is what looks like a combination of (a) and (b). In verbal forms with vocal shᵉwa before the tone, this shᵉwa becomes the tone-long of the primary sound whose place it had taken, and the tone

is then shifted to it, as שָׁכְנָה *she dwelt*, pause שָׁכַנָה from שָׁכְנוּ; עִמְדוּ *stand ye*, pause עָמְדוּ from עָמַד *stand*.

Similarly the composite sh^{e}wa under a guttural is raised, in pause, to the corresponding long vowel; thus אֲנִי *I*, pause אָנִי חֳלִי *sickness*, pause חָלִי.

i. Sh^{e}wa before the suffix *kha* becomes in pause *é*, סוּסֶךָ *thy horse*, pause סוּסֵךָ.

ii. There is a fondness shown in many cases for the sharp *á* in pausal syllables: *e.g.* וַיִּגְמַל, pause וַיִּגְמָל *and he was weaned*.

iii. If two accented syllables of different words occur in immediate succession, the tone is often shifted from the last syllable to the penult of the first word, though only when this is open; *e.g.* קָרָא לַיְלָה *he called night* (not קָרָא, which would otherwise be correct), תֹּאכַל לֶחֶם (not תֹּאכַל *thou shalt eat bread*).

5. *Q^{e}rê* (קְרֵי *read*, i.e. *to be read*) and *K^{e}thîbh* (כְּתִיב *written*). —(a) The *K^{e}thîbh* is the consonantal text as it lay before the punctuators, being held inviolable. When, however, for any reason, whether of grammar or propriety, the punctuators preferred another reading, the *vowels* of this reading were put under the *K^{e}thîbh* in the text, while the consonants, which could not find a place in the text, were set in the margin. This recommended reading is the *Q^{e}rê*. Attention is called to the margin by a small circle placed over the *K^{e}thîbh*, thus: הַנַּעֲרָ Gen. 24. 14. The marginal or foot note (unpointed) to which attention is thus called runs קרי[1] הנערה, *i.e.* הנערה is to be read: and the vowels to accompany this recommended reading are the vowels of the other word which stands in the text. The word to be read is therefore in full הַנַּעֲרָה *the maiden*; the unpointed הנער, which would normally represent הַנַּעַר *the youth* (masc.), would be ambiguous. In other words, the consonants of the *margin* are to be read with the vowels of the *text*.

(b) In the case of יהוה and a few other words of very frequent occurrence, the *Q^{e}rê* is not placed in the margin, but its vowels are simply inserted in the text. *E.g.* יְהוָה (whence our *Jehovah*, probably originally יַהְוֶה *Yahweh*) is always written either thus—with the vowels of אֲדֹנָי *Lord* (which

[1] Or simply ק'.

word, however, is not actually written in the margin)—or (when it follows אֲדֹנָי) to avoid repetition, יְהוִה with the vowels of אֱלֹהִים (*God*). Thus the proper pronunciation of יהוה (doubtless *Yahweh*), for which the Hebrew equivalent for *Lord* (or *God*) was always substituted, came in course of time to be completely forgotten.

OF WORDS AND FORMS.

Roots may be considered to be of three classes: (1) the simplest and instinctive *interjection*, expressive of mere feeling, as *ah!*; (2) the higher *demonstrative*, expressing locality, direction, and distinction between one object and another; and (3) roots embodying thoughts, *nouns* and *verbs*. The first class, being uninflected and individual, do not need any separate treatment. And of the others it is better to begin with the second, which is next in simplicity.

§ 11. THE ARTICLE.

Hebrew has no *indefinite* Article; *e.g.* יוֹם *yôm*, *a day*, אִישׁ *'îsh*, *a man*.

The Definite Article, which before ordinary consonants is הַ (i.e. *ha*, with the following consonant duplicated), was originally a demonstrative pronoun. Something of this force still attaches to it in one or two phrases; *e.g.* הַיּוֹם *hay-yôm*, *the* day, *i.e.* this day, to-day; הַלַּיְלָה *the* night, *i.e.* to-night. The article is an inseparable particle prefixed to words, and, like *the* in English, suffers no change for Gender or Number.

The origin of the article is quite uncertain. Its primary form may have been *hā* (which, because of its very close connection with the following word—cf. *the*—may have emphasized or strengthened its opening consonant, which has therefore *Dag. forte*, § 7. 3 a); or it may even have been *han*.[1] All the phenomena can be satisfactorily explained on either assumption. Assuming, however, for simplicity's sake, a

[1] The former explanation is the more probable; the latter, however, though it has met with little favour, is at least possible; and I mention it here because, on this assumption, the pointing of the article becomes readily intelligible to the beginner.

primary *han*, the usage works out very naturally, especially when we remember how readily in other languages *n* assimilates with the consonant before it; e.g. *inmotus* = *immotus*, *inlotus* = *illotus*, *ἐνλείπω* = *ἐλλείπω*, &c.

(a) Before ordinary consonants the *n* is assimilated to the next consonant, which is thus doubled; *e.g.* קוֹל *voice* (הַנְקוֹל = הַקְּקוֹל) הַקּוֹל *haq-qôl*, *the voice*; so הַשֶּׁמֶשׁ *hashshémesh*, *the sun*.

(b) Before gutturals, the principles laid down in § 8. 4 apply. As they cannot be doubled, the *pathaḥ* of the Art., falling in an open Syllable, expands to *qāmeç*; thus הַאִישׁ becomes הָאִישׁ *the man*. This expansion is universal before א and ר, *e.g.* הַרֹאשׁ *har-rôsh* = הָרֹאשׁ *hā-rôsh*,[1] *the head*, and general before ע, *e.g.* הָעִיר *the city*. Before the strong gutt. ה and ח, *pathaḥ* usually remains; *i.e.* the daghesh is *implicit*, and the vowel before it, being in a practically shut syllable, remains short; *e.g.* הַהֵיכָל (from *hah-hêkhāl*) *the palace*, הַחָכְמָה (from *haḥ-ḥokhmâ*) *wisdom*.[2]

(c) The rule in (b) applies to א and ר with any vowel. But when ה, ע, ח are pointed with *qāmeç*, the punctuation of the Art. varies—

Before הָ and עָ in the Tone, the Art., falling in the *pretone*, takes *ā* (§ 6. 2 b), as הָהָר *the mountain*, הָעָם *the people*.

Before הָ, עָ, not in the Tone, the Art., falling *before* the pretone, becomes *e* (*ṣᵉghol*),[3] as הֶהָרִים *the mountains*, הֶעָמָל *the trouble*.[2] Before חָ (*ḥā*) in all positions, and also before חֶ, the Art. takes *ṣᵉghol*, הֶחָכָם *the wise*, הֶחָג *the feast*, הֶחֳלִי *the sickness*.

The following will be a useful summary of the facts. It should not, however, be mechanically committed to memory,

[1] The א is silent, but it points to an earlier stage in the history of the word when it was consonantal; cf. § 5. 6 c (חֵטְא).

[2] These words would, in strict writing, all require methegh with the first vowel, as it is in the open syllable, and two places from the tone; *e.g.* הַחָכְמָה, הֶהָרִים, &c.

[3] This comes under the general rule that a *pathaḥ* before an originally duplicated guttural *which has* ‾ *under it* becomes *ṣᵉghol*; thus אֶחַי *my brothers*, pausal form of אַחַי (p. 153), originally *aḥ-ḥay* (§ 10. 4 a).

but read in the light of the principles that govern it, and then it will be remembered with little difficulty.

Before ordinary conss.	—הַ,	הַקּוֹל
Before gutturals	—הָ, א, ר, ע	הָאִישׁ, הָעִיר,
	—הַ, ה, ח	הַחֶרֶב, הַהֵיכָל,
Before gutturals with qāmeç	—הָ, הָ, עָ	הָהָר, הָעָם,
	—הָ, הָ, עָ	הָהָרִים, הָעֲמָל,
	—הֶ, (חָ)הָ	הֶחָלִי, הֶחְכָּם,

אִישׁ	man[1]	אִשָּׁה *f.*	woman	בֹּקֶר	morning
יוֹם	day	לַיְלָה *m.*	night	עֶרֶב	evening
חֹשֶׁךְ	darkness	רָקִיעַ	firmament	אוֹר	light
מַיִם *pl.*	water, waters	גָּדוֹל	great	עָפָר	dust
רָם	high	עַל־	upon	טוֹב	good
שָׁמַיִם *pl.*	heaven	כֶּסֶף	silver	וְ	and
		זָהָב	gold		

The conjunction *and* is a particle inseparably prefixed to words, וְאִישׁ *and a man.*

Rule 1.—The adjective, when it qualifies, stands after the noun; e.g. *a good man*, אִישׁ טוֹב, not טוֹב אִישׁ. If the noun be definite, the adj., as well as the noun, has the article; e.g. *the good man*, not אִישׁ הַטּוֹב, but הָאִישׁ הַטּוֹב *i.e.* the man, viz. the good (one).

If two or more adjectives go with the same noun, each of the adjectives has the article; e.g. *the great and good man*, הָאִישׁ הַגָּדוֹל וְהַטּוֹב.

Rule 2.—The adjective, when used *predicatively*, must *not* take the article. It may come before or after the noun —usually before; e.g. *the man is good* = הָאִישׁ טוֹב or טוֹב הָאִישׁ (lit. *good is the man*)—in neither case does the adj. take the art. The copula *is, are,* &c., is not usually expressed. This, however, occasions no ambiguity; *e.g.* הָאִישׁ טוֹב could not be mistaken for *the good man*, which would require הַטּוֹב.

[1] Throughout the vocabularies, *feminine* nouns are marked *f.*, those unmarked are *masculine.*

EXERCISE. TRANSLATE.

הַלַּיְלָה וְהַיּוֹם: 2 הָאִישׁ וְהָאִשָּׁה: 3 הַחֹשֶׁךְ הַגָּדוֹל: 4 רָם
הָרָקִיעַ: 5 טוֹב הַבֹּקֶר: 6 הָעֶרֶב וְהַבֹּקֶר: 7 גָּדוֹל הַחֹשֶׁךְ
עַל־הַמָּיִם: 8 טוב האיש: 9 היום הגדול:

To-day. The morning. The night. The light (is)[1] good. The good light. The lofty firmament. The man and the woman. The darkness is great. The good man. A great day. The gold (is)[1] good. The dust (is)[1] upon the waters.

§ 12. THE PERSONAL PRONOUNS.

	Sing.		Signif. part.	Plur.		Sig. part.
1 *pers. c.*	אָנֹכִי, אֲנִי	I	*i, ni, ki*	אֲנַחְנוּ	we	*nu*
2 *pers. m.*	אַתָּה	thou	*ta*	אַתֶּם	ye	*tem*
f.	אַתְּ	„	*t*	אַתֶּן,[3] אַתֵּנָה	„	*ten*
3 *pers. m.*	הוּא	he[2]	*w, hu*	הֵם, הֶמָּה[4]	they	*m*
f.	הִיא	she[2]	*y* (*ha*)	הֵנָּה	„	*n*

The above forms of the Pers. Pronouns are used only to express the Nominative: they must not be put as *oblique cases* after a verb or preposition: therefore *I-buried him* is not קָבַרְתִּי הוּא (§ 31); *declare to* (לְ) *me* is not סַפְּרוּ לָאֲנִי (§ 14. 1 f). When, as in these cases, the Pers. Pronouns do not express the Subject, they become attracted in a fragmentary form to be explained later (§§ 19. 31; 14. 1 f; 15. 2, &c.) to the end of other words. These fragments (the *significant parts* above) are named *Pronominal suffixes*.

עַיִן *f.* eye — יָד *f.* hand — הַר mountain — חֳלִי disease
אֶרֶץ *f.* earth — אֶבֶן *f.* stone — עֶבֶד servant — עַם people
חֶרֶב *f.* sword — אֱלֹהִים *pl.* God — הֵיכָל palace — חָכָם wise
עָצוּם powerful — רַע bad, sore — מְאֹד very — רַע מְאֹד very bad

A few words, *e.g.* הַר, עַם, חַג, when preceded by the

[1] Throughout the exercises, bracketed words are not to be translated.

[2] In הוּא *hû* and הִיא *hî*, the א, which is silent, represents doubtless an earlier stage in the history of the word, when it was consonantal (*hû'a? hî'a?*).

[3] Both forms extremely rare.

[4] Long vowel tolerated in shut syllable, because accented (§ 5. 3 a).

article, lengthen the pathaḥ to *qāmeç*; thus הָחָג, הָהָר. So also אָרֶץ (original אַרְצ) becomes הָאָרֶץ.

In sentences of the type *the people is wise* (cf. § 11. Rule 2), the predicate is sometimes followed by the third personal pronoun (in the appropriate gender and number); thus הָעָם חָכָם הוּא. Sometimes (esp. when subj. and pred. are coextensive) this pronoun precedes the predicate; *e.g.* יהוה הוּא הָאֱלֹהִים *Yahweh*[1] *is the God.* But in such cases it is not strictly correct to say that the pronoun *is* the copula; it really resumes the subject,—in the former case, without emphasis, *as for the people*, *it* (הוּא) *is wise*; in the latter, with emphasis: *Yahweh, he* (and no other) *is the God.*

EXERCISE. TRANSLATE.

רָם הַהֵיכָל: 2 הָהָר הוּא רָם מְאֹד: 3 טוֹב הָעֵרֶב: 4 אַתָּה הוּא הָאֱלֹהִים: 5 אַתְּ הָאִשָּׁה: 6 הַחֶרֶב הִיא עַל־הָעָפָר: 7 הָעֶבֶד הַטּוֹב: 8 עַם רָם וְגָדוֹל: 9 הָעָם הוּא עָצוּם מְאֹד: 10 הַיָּד וְהָעַיִן: 11 הַשָּׁמַיִם וְהָאָרֶץ: 12 הָעָם הֶעָצוּם וְהַגָּדוֹל: 13 אֲנִי הָאִישׁ הֶחָכָם: 14 חכם האישׁ: 15 החלי הרע:

The eye. The hand. The mountain is very lofty. The dust is upon the waters. I (am) the man. We (are) the people. The sword. The good man is the wise man. The good and powerful people. The morning and the evening are the day. The darkness is the night. The great and lofty mountain. The darkness is very great upon the earth and upon the waters. Thou (art) the man. They (are) the heavens. The stone.

§ 13. DEMONSTRATIVE, INTERROGATIVE, AND OTHER PRONOUNS.

	Sing.	*Plur.*	*Sing.*	*Plur.*
mas.	זֶה this		הוּא that	הֵם, הֵמָּה those
f.	זֹאת „		הִיא „	הֵנָּה „
c.		אֵלֶּה these		

[1] יהוה should be pronounced and translated thus, not by *the Lord*. As the traditional vocalization of the word (יְהוָֹה) is erroneous, we shall throughout leave it unpointed.

1. The demonstratives may be used predicatively or adjectivally. Like adjectives when used predicatively they do not take the article, and the order is as in English: e.g. *this is the man*, זֶה הָאִישׁ; *this is the good man*, זֶה הָאִישׁ הַטּוֹב. When used as adjectives their noun is definite, and they are written, with the definite article, after the noun—exactly like adjs. (§ 11. Rule 1); *e.g.* הָאִישׁ הַזֶּה *this man* (i.e. *the man—this one*), הַתּוֹרָה הַזֹּאת *this law*, הַיּוֹם הַהוּא *that day*, הַדְּבָרִים הָאֵלֶּה *these words*. With another adj., the demonstr. stands last: *this good man*, הָאִישׁ הַטּוֹב הַזֶּה.

Note that though, with the art., the sing. is הַהוּא, the plur. is הָהֵם.

2. *Relative pronoun.*—(a) אֲשֶׁר[1] used for *who*, *which*, invariable for all genders, numbers, and cases, is, strictly speaking, not a relative *pronoun*, but only a general word of relation; and, as it is used to introduce clauses beginning not only with *who*, *whom*, *whose*, *which*, but also with *where*, *whence*, *whither*, it might be fairly said to correspond to the *wh* in these words, or to the *that* in such sentences as *the man* that *I spoke to*, *the house* that *I lived in*. The Hebrew way of turning such relative sentences is to throw the vague אֲשֶׁר (*wh*, *that*) at the beginning, and to clinch it at the end by the definite word which the sense requires; *e.g.* the man *that* (אשר) I spoke *to him* (wh . . . to him = to whom); the house *that* (אשר) I lived *in it* (wh . . . in it = in which). The force of the אֲשֶׁר in such cases is practically = *as to whom* or *which* (*e.g.* the man *as to whom* I spoke to him, the house *as to which* I lived in it). So *whose* = אשר followed by *his*; *e.g.* הָאָדָם אֲשֶׁר נְשָׁמָה בְּאַפּוֹ *man* in whose nostrils (באפו . . . אשר) *is* (*but*) *a breath* (*i.e.* man *as to whom* but a breath is in his nostrils). So *there* שָׁם, *where* שָׁם . . . אֲשֶׁר; *thither* שָׁמָּה *shāmmâ*, *whither*, שָׁמָּה . . . אֲשֶׁר; *thence* מִשָּׁם (מִן *from*; *n* assimilated), *whence* מִשָּׁם . . . אֲשֶׁר.

(b) Almost always, however, when the English relative pronoun is in the nominative, and frequently also when it is in the accusative, אֲשֶׁר is used alone, *i.e.* without being

[1] The form שׁ prefixed inseparably to words, usually as שֶׁ or שַׁ followed by Dag. *forte*, *e.g.* אֲשֶׁר לִי = שֶׁלִּי (*which is to me*, i.e. *mine*), is mostly late.

clinched at the end by a definite pronoun; *e.g.* the k
who pursued, אֲשֶׁר רָדַף (the אשר is *not* followed up by a w
for *he*); he put there the man *whom he had formed*, אֲ֝ יָצַר
(here the אשר may or may not be followed by the word for
him). It is doubtless this familiar usage that has led to the
statement that אֲשֶׁר is a relative pronoun, and = *who, which.*

(c) אֲשֶׁר can also = *he who, him who, that which*, and may take a preposition before it; e.g. *that which* (אֲשֶׁר) *he had done, displeased Yahweh*; he said *to the man who* (לָאֲשֶׁר) was over his house.

3. *Interrogative pronoun.*—The interrogative is מִי *who?* for persons, and מָה *what?* for things, both words indeclinable.

The emphasis of the question not being on the interrogative particle it falls forward on the next word (§ 7. 6), and מה assumes a *pointing quite like the Article* (§ 11).

Before non-gutturals	*path. and dag.*	מַה־זֶּה what is this?
before א and ר	*qāmeç*	מָה־אֵלֶּה what are these?
before other gutturals	*pathaḥ*	מַה־תֵּיא what is it?
before gutt. with qam.	*ṣᵉghol*	מֶה עָשָׂה what has he done?

מִי is also used to express the indefinite *whoever, whosoever*; and מָה *whatever, whatsoever*; *e.g.* מִי לַיהוה אֵלַי *whoever (is) for Yahweh (let him come) unto me.* But while מִי can be thus used, אֲשֶׁר can never be used interrogatively. E.g. *Who will trust in Yahweh?* מִי יִבְטַח בַּיהוה (not possibly אֲשֶׁר); but *blessed is the man who trusts*, בָּרוּךְ הָאִישׁ אֲשֶׁר יִבְטַח.

מָה is also the exclamation *how!* מָה־אַדִּיר שִׁמְךָ *how glorious is thy name!*

4. *Other pronominal expressions.*—*Each* אִישׁ; *e.g.* kings were sitting *each* (אִישׁ) upon his throne. So *any*; *e.g.* if *any one* (אִישׁ) can number, &c.

Every, all, כֹּל (which is strictly a noun = *the whole*); e.g. *every day*, כֹּל יוֹם; *all the day*, כָּל־הַיּוֹם (§ 10. 3).

No, none, אִישׁ . . . לֹא or אִישׁ לֹא (lit. *not a man*): כֹּל . . . לֹא or לֹא . . . כֹּל (lit. *not every*, i.e. *not any*); e.g. *none living* is just before thee, כָּל־חַי . . . לֹא; *no work shall be done*, כָּל־מְלָאכָה לֹא־יֵעָשֶׂה.

The one, the other, זֶה . . . זֶה: *the one called to the other*, קָרָא זֶה אֶל־זֶה.

For other forms of reciprocal and for reflexive pronouns, see pp. 90, 93, 150.

מֶלֶךְ king	רֹאשׁ head	יֶלֶד boy	יהוה Yahweh[1]
בָּרָא to create	קָרָא to call	יָלַד to bear	שָׁפַךְ to shed
לָקַח to take	שָׁמַע to hear	אָמַר to say	בָּא to come
יָשַׁב to sit	לֹא not	רָעָב famine	אֶל unto

5. The root of the verb is held to be, not the infinitive, but the 3rd pers. sing. perf. act., which is the simplest form; *e.g.* בָּרָא is really not *to create*, but *he created*, לָקַח *he took*, &c. It is as if in Latin we spoke of *amat* rather than *amare*.

6. Sentences are of two kinds: (i.) verbal—having a *finite* verb for predicate, e.g. *the angel cried*; and (ii.) nominal—having any other kind of predicate, such as noun, adj., partic.; e.g. *Thou art God, God is good*, &c. The order in a verbal sentence (unless the subj. is emphatic) is verb, subject, *e.g.* קָרָא הַמַּלְאָךְ *the angel cried*; in a nominal sentence, subject, predicate, *e.g.* יהוה מַלְכֵּנוּ *Y. is our king*. But in nom. sent. the predicate, if emphatic, is placed first, *e.g.* עָפָר אַתָּה *dust art thou*, and frequently also as we have seen (§ 11. Rule 2) if it be an adj. צַדִּיק אַתָּה יהוה *righteous art thou, Y.*

The negative stands immediately before the verb or predicate: so that, in a verbal sentence, the order is (negative), verb, subject, object; e.g. *the boy did not hear the voice*, לֹא שָׁמַע הַיֶּלֶד אֶת־הַקּוֹל.

7. (a) The *definite* accus. in nouns and pronouns, when directly governed by an active verb, is, in prose, usually preceded by the particle אֵת, or rather אֶת־ (§ 10. 3), as in above illustr. But the accus. must be definite: "*a* voice" would have been simply קוֹל, not אֶת־קוֹל. The accusative is regarded as definite (i.) if it be preceded by the def. art., (ii.) if it be particularized by a possessive pronoun (indicated in Hebrew by a pronominal suffix, § 19), *e.g.* God heard *his voice*, אֶת־קוֹלוֹ, (iii.) if it be a proper name, *e.g.* he smote *David*, אֶת־דָּוִד.

(b) אֶת־ is repeated with each of the accusatives, if there

[1] Usually pointed יְהוָה, occasionally יֱהוִה (cf. § 10. 5): the true spelling (never found) is probably יַהְוֶה. We leave it throughout unpointed.

be more than one; *e.g.* Abraham took *Sarah and Lot,* אֶת־שָׂרָה וְאֶת־לוֹט.

(c) את־ is used before מִי (= whom?), but never before מָה. *Whom have I oppressed?* אֶת־מִי עָשַׁקְתִּי, but *what have I taken?* not אֶת־מָה.

EXERCISE. TRANSLATE.

מִי אַתֶּם׃ 2 רָם מְאֹד הָהָר הַזֶּה׃ 3 הַלַּיְלָה הַהוּא׃ 4 זֶה
הַיּוֹם אֲשֶׁר עָשָׂה אֱלֹהִים׃ 5 הָעָם הֶעָצוּם הַזֶּה׃ 6 זֶה הַיֶּלֶד
אֲשֶׁר שָׁמַע אֶת־הַקּוֹל׃ 7 מִי יָלַד אֶת־אֵלֶּה׃ 8 יָשַׁב הַמֶּלֶךְ
עַל־הֶעָפָר׃ 9 בָּא הָאִישׁ אֲשֶׁר שָׁפַךְ הַמַּיִם עַל־הָאָרֶץ׃ 10 מַה־
טּוֹב הַיּוֹם הַזֶּה׃ 11 בָּרָא אֱלֹהִים אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ׃
12 וְקָרָא זֶה אֶל־זֶה וְאָמַר קָדוֹשׁ יהוה׃ 13 לקח המלך את־
החרב׃ 14 זה המלך החכם׃

Who (are) these? What (are) ye? Who (is) this woman? I (am) the great king who (is) over (עַל) the land. That great day. This (is) a good head. This (is) the good head. This head (is) good. This good head. This (is) the bad boy who spilt the water upon the earth. What has the man done? What (are) these? These (are) the heavens and the earth which God created this day. That great and sore disease. He sat by (עַל) those waters. How great (is) that palace!

§ 14. THE INSEPARABLE PREPOSITIONS.

1. Prepositions and similar words in Hebrew are usually nouns, sometimes entire, but oftener worn down and fragmentary. The following three fragments used as prepositions are, like the Art., inseparably prefixed to words:

ב *in, by, with*; local and instrumental.

כ *as, like.*

ל *to, at, for*; sign of *dat.* and *infin.*

(a) The usual pointing of these light fragments is simple sh^{e}wa; *e.g.* בְּשָׁלוֹם *in peace,* בְּיָד חֲזָקָה *with a strong hand,* כְּפַרְעֹה *like Pharaoh,* לְמֹשֶׁה *to Moses.*

(b) Before another sh^{e}wa this becomes *ḥireq,* by § 6. 2 d. i., forming a half-open syllable לְבַב, (בְּלְבַב =) בִּלְבַב *in the heart*

of; the sh^{e}wa is here sounded, because it was (necessarily) so in the original לְבֵב (cf. § 5. 4 a); therefore not בִּלְבַב. If the consonant be י, it quiesces and the sh^{e}wa is not written (§ 9. 1); *e.g.* יְמֵי, but בִּימֵי *in the days of*; לִיהוּדָה, יְהוּדָה *to Judah.*

(c) Before a ḥaṭeph the sh^{e}wa becomes the corresponding short vowel, by § 8. 3, אֲרִי, בְּאֲרִי = בַּאֲרִי *like a lion*; לֶאֱכֹל, אֱכֹל *to eat.*

But with the very frequently recurring words אֱלֹהִים *God*, and אֱמֹר (in the phrase לאמר *saying*), the vowel under the guttural is swallowed up in a long vowel under the preposition; thus, not בֶּאֱלֹהִים but בֵּאלֹהִים, לֵאלֹהִים *to God*, כֵּאלֹהִים *as God*, לֵאמֹר.

(d) Before the accent, the prep., falling in the *pretone*, often has tone-long *qāmeç* (§ 6. 2 b), as לָמַיִם *to water* (for לְמַיִם). This is found chiefly in one or two familiar expressions, לָעַד *for ever*, לָבֶטַח *securely*, and with a certain kind of infinitive; *e.g.* לָלֶכֶת *to go* (§ 33. 2 b, 3 d, § 39. 2 b, § 40, § 42. 2 a).

(e) In words with the Art. the weak *He* almost always surrenders its vowel to the prep. and disappears. An analogy for this disappearance of *h* may be seen in Cockney English, in many French words, e.g. *homme*, &c. *E.g.* בַּשָּׁמַיִם (= בְּהַשָּׁמַיִם) *in the heavens*, לָעָם, (= לְהָעָם) *to the people.* לָהָרִים (§ 11 c) *to the mountains.* To express it summarily, the Article disappears, but its vowel is written under the preposition.

(f) Prepositions cannot be used immediately before pronouns; therefore *to me* is not לֵאֲנִי, nor is *in you* בְּאַתֶּם. Instead, the significant parts of the pronouns (§ 12) are appended to the prepositions in more or less modified forms; thus—

Sing. לִי *to me*, לְךָ[1] (m.) לָךְ (f.) *to thee*, לוֹ *to him*, לָהּ *to her.*
Plur. לָנוּ *to us*, לָכֶם (m.) לָכֶן (f.) *to you*, לָהֶם (m.) לָהֶן (f.) *to them.*
ב is inflected like ל, but it also takes בָּם in 3rd plur. masc.

2. The short word מִן, used as a prep. in the sense of *from*, *out of*, is also a worn down noun, and generally used as an inseparable particle.

(a) The weak liquid *n*, as in other languages, is assimilated to the next consonant, which is doubled, מִמַּיִם *from water.* מִמַּיִם = מִם־מַיִם = מִן־מַיִם.

[1] Pause, לָךְ.

Dagh. f., with certain consonants, may be omitted (§ 7. 5); *e.g.* מִקְצֵה (for מִקְּצֵה) *at the end of*. When the consonant is י, it quiesces (§ 9. 1); *e.g.* מִן־יְמִינִי *at my right hand* = מִיְּמִינִי = מִימִינִי.

(b) Before gutturals, the short vowel expands in the open syllable into the corresponding tone-long, מֵעֵץ *from a tree* (מִן־עֵץ = מִעֵּעֵץ), by § 8. 4; and occasionally, with ח, ḥireq remains, by § 8. 4; *e.g.* מֵחוּץ (not מֶחוּץ), dagh. f. implicit., *outside*.

(c) Before the Art. either (b) is followed, or oftener the prep. is prefixed entire to the word with help of Maqqeph, מִן־הָעֵץ or מֵהָעֵץ *from the tree*. This fuller form is also common in poetry. With these exceptions, the usual form is the assimilated.

סֵפֶר	book	גַּן	garden	מָקוֹם	place
אֲדָמָה (*f.*)	ground	יַבָּשָׁה (*f.*)	dry land	בְּהֵמָה (*f.*)	beast, cattle
אֲרִי	lion	חֲמוֹר	ass	מְלָאכָה (*f.*)	work
שְׁבִיעִי	seventh	קָדוֹשׁ	holy	כָּתַב	to write
נָתַן	to give	אָכַל	to eat	שָׁבַת	to rest
מָשַׁל בְּ	to rule over	מָחָה	to destroy / to blot out	קָרָא / קָרָא לְ	to cry, call / to name
הָיָה	to be			עַד	unto, as far as

EXERCISE. TRANSLATE.

קָרָא אֱלֹהִים לָאוֹר יוֹם וְלַחֹשֶׁךְ קָרָא [1]לָיְלָה: 2 שָׁבַת אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מֵהַמְּלָאכָה אֲשֶׁר עָשָׂה: 3 שָׁמַע הָאָדָם אֶת־הַקּוֹל [1]בַּגָּן: 4 מָשַׁל הַמֶּלֶךְ בָּעָם: 5 יָשַׁב הַיֶּלֶד בַּמָּקוֹם הַזֶּה: 6 מָחָה יהוה אֶת־כֹּל אֲשֶׁר עָשָׂה מֵאָדָם וְעַד בְּהֵמָה: 7 עָשָׂה אֱלֹהִים אֶת־הָאָדָם עָפָר מִן־הָאֲדָמָה: 8 הָאֱלֹהִים הוּא בַּהֵיכָל: 9 נתן את־החרב למלך: 10 כתב הילד בספר:

To a lion. God gave the woman to the man for wife. In the morning. In these heavens. In the earth. In that day. In the lofty palace. The lion cried like an (the) ass. God called the firmament heaven, and the dry land called he earth. Man is dust out of the ground. He ate of the tree. The wise people rested on the seventh day. To the dust. In (לְ) pain. On (בְּ) the high mountain. One called to the other and said, Yahweh is good.

[1] Pausal form (cf. § 10. 4 a).

§ 15. THE CONJUNCTION, &c.

1. The inseparable conjunction ו *and*, is pointed very much like the inseparable prepositions in § 14.

(a) Its ordinary pointing is sh^{e}wa, וְאַתָּה *and thou*, וְדָבָר *and a word.*

(b) Before the ḥaṭeph it takes the corresponding short vowel (§ 8. 3), וַאֲנִי *and I*, וֶאֱמַץ *and be strong.* חֶסֶד וֶאֱמֶת *kindness and faithfulness.*

ו (like ל כ ב, cf. § 14. 1 c) with אֱלֹהִים gives וֵאלֹהִים.

(c) Before simple sh^{e}wa and the Labials (ב ו מ פ) its pointing is וּ, וּדְבָרִים *and words*, וּשְׁמַרְתֶּם *and ye shall keep*, וּבֵן *and a son*, וּפָרָה *and a cow.*

Rem.—Before *yodh* with sh^{e}wa the pointing is *ḥireq*, after § 6. 2 d. i., and *yodh* is silent (§ 9. 1), וְיֵמֵי *and the days of.*

(d) Before the accent, especially if disjunctive (see p. 230), it often takes *qāmeç* (§ 6. 2 b): טוֹב וָרָע *good and evil*, פָּרָה וָדֹב *a cow and a bear*, דּוֹר וָדוֹר *generation after generation*; especially with words that go in pairs: יוֹם וָלַיְלָה *day and night*, זָהָב וָכֶסֶף *gold and silver*, תֹּהוּ וָבֹהוּ *waste and void* (ָ in spite of Labial; cf. אֱלֹהִים וָמֶלֶךְ *God and king*).

(e) Naturally the conj. does not cohere so closely with the word as the prep. and does not displace the *He* of the Art., as וְהָעָם *and the people*, not וָעָם.

2. מִן appears with the pronominal suffixes as follows:

Sing.: מִמֶּנִּי *from me*, מִמְּךָ (m.), מִמֵּךְ (f.) *from thee*, מִמֶּנּוּ *from him*, מִמֶּנָּה *from her.*

Plur.: מִמֶּנּוּ *from us*, מִכֶּם *from you*, מֵהֶם *from them.*

For the last two words, cf. § 14. 2 a b. The other words seem to postulate a reduplicated form *minmin.*

3. *The verb.*—Verbal inflection for persons is made by attaching to the root (*i.e.* 3 *sing. masc. perf. act.*) the significant elements of the personal pronoun (§ 12).

3	*sing.*	*m.*	*perf.*	he ruled, has ruled, &c.	מָשַׁל		
2	„	„	„	thou hast ruled, &c.	מָשַׁלְתָּ *ta* of		אַתָּה
2	„	*f.*	„	thou hast ruled, &c.	מָשַׁלְתְּ *t* „		אַתְּ
1	„	*c.*	„	I ruled, have ruled, &c.	מָשַׁלְתִּי *ti* = *ki* of		אָנֹכִי

3	*plur.*	*m.*	*perf.*	they ruled, did rule, &c.	מָשְׁלוּ			
2	„	„	„	ye ruled, &c.	מְשַׁלְתֶּם	*tem*	of	אַתֶּם
2	„	*f.*	„	„ „ „	מְשַׁלְתֶּן	*ten*	„	אַתֶּן
1	„	*c.*	„	we ruled, &c.	מָשַׁלְנוּ	*nu*	„	אֲנַחְנוּ

Thus these forms are not arbitrary: מָשַׁלְתָּ is really *having ruled* (*art*) *thou*, מָשַׁלְנוּ *having ruled* (*are*) *we*, &c.

דָּוִד David יְהוֹנָתָן Jonathan מֹשֶׁה Moses מִרְיָם Miriam
יִשְׂרָאֵל Israel יְהוּדָה Judah אַבְרָם Abram אַבְרָהָם Abraham
אֵלִיָּהוּ Elijah אֱלִישָׁע Elisha מִלְחָמָה *f.* battle, war, זָעַק to cry

EXERCISE. TRANSLATE.

אָמַר יהוה לָאִשָּׁה: 2 מִן־הָעֵץ[1] אָכָלְתְּ: 3 בֵּאלֹהִים וּבְמֹשֶׁה:
4 לֵאלֹהִים זָעֲקוּ בַּמִּלְחָמָה: 5 דָּוִד וִיהוֹנָתָן: 6 אֲרִי וַחֲמוֹר:
7 יִשְׂרָאֵל וִיהוּדָה: 8 וביום ההוא כתבתי בספר: 9 משה
ומרים: 10 יום ולילה:

I said to the man. We rested on the seventh day. And of the tree we have eaten. God destroyed from the earth man and cattle. People and king. Elijah and Elisha. Who spilt the water upon the earth? I heard the voice in the garden. Thou hast said, Holy (is) Yahweh. And these, who (are) these? Dry land and water. Night and morning. Man is not wise as God. Thou (*f.*) hast ruled over this people.

§ 16. THE NOUN. INFLECTION.

1. Stems in Hebrew are considered to contain three consonantal letters, *e.g.* שׁמר, כבד. The noun may be regarded as expressing the stem idea in *rest*, and the verb the idea in *motion*. Hence the vowels of the verb are lighter than those of the noun. It is convenient to consider the verb as the root out of which other parts of speech grew, though there are many nouns not traceable to extant verbal stems. Nouns are thus primitive or derivative. We may on the other hand take a noun or particle and set it in motion

[1] Pausal form (cf. § 10. 4 a).

that is, verbalize it; such verbs are called *Denominatives*, &c., as *to dust*.

2. Inflection in Hebrew takes place after two modes, an outside and an inside mode. Both modes are to be observed in most languages, e.g. *boy*, *boys*, by the outside inflection; *man*, *men*, by the inside; so *fear*, *feared*, but *tread*, *trod*; *facio*, *feci*; *brechen*, *brach*. The Semitic languages have a preference for the inner inflection. This prevails greatly in the Heb. verb, though it has not gained great footing in the noun, the inflection of which is external. Great alterations do occur within the noun in Heb., but these are due to movements of the Tone, *e.g.* דָּבָר *word*, דְּבָרִים *words*, דִּבְרֵיכֶם *your words*, and differ altogether from such changes as appear in *foot*, *feet*. At the same time as the accentual changes take place to a certain extent on various principles, they afford means for classifying nouns into several *Declensions*. The external changes may be called *Inflection*.

3. *Inflection, external modifications in Nouns and Adjectives.*

(a) In Hebrew there are *two* genders: *mas.* and *fem.*

There are *three* numbers: *sing.*, *dual*, and *plur.* The *dual* is not used to indicate *two* in general: *two captains* would not be שָׁרַיִם, nor *two fish* דָּנַיִם (see § 48. 1. 2).

(b) The *fem. sing.* is formed by adding ה־ָ (*â*) to the *mas.*, *e.g.* טוֹב, טוֹבָה.

(c) The *plur. mas.* is formed by adding ים־ָ (*îm*) to the *sing.*, *e.g.* טוֹבִים; and the *plur. fem.* by changing ה־ָ (*â*) into וֹת (*ôth*), *e.g.* טוֹבָה, טוֹבוֹת, or by adding *ôth* to the *sing.* if it has no *fem.* termination, *e.g.* רוּחַ *wind*, רוּחוֹת.

(d) The *dual* is formed by adding ַיִם־ (*áyim*: י consonantal) to the *mas. sing.* for the *mas.*, and to the original *fem. sing.* (which was ת־ַ *ath*; § 16. 4. 8) for the *fem.* Thus: from סוּס, סוּסַיִם; from סוּסָה (orig. סוּסַת), סוּסָתַיִם (*a* under ס lengthened to *ā*, because pretonic, § 6. 2 b).

mas.		*fem.*	*mas.*		*fem.*	
sing. טוֹב	*good*	טוֹבָה	סוּס	*horse*	סוּסָה	*mare*
plur. טוֹבִים	„	טוֹבוֹת	סוּסִים	„	סוּסוֹת	„
dual			סוּסַיִם	„	סוּסָתַיִם	„

4. *Classes of nouns feminine.*

(1) Words ending in ה־ or ת; *e.g.* צְדָקָה *righteousness*, בְּרָכָה *blessing*, עַמּוֹנִית *an Ammonitess*, מִצְרִית *an Egyptian woman* (from מִצְרִי *an Egyptian*).

(2) Words of any termination that are names of creatures feminine, as אֵם *mother*.

(3) Names of cities, countries, &c., which may be considered *mothers* of their inhabitants; *e.g.* צִיּוֹן *Zion*, אַשּׁוּר *Assyria*.

(4) Names of organs of the body of men or animals, especially such organs as are double, as יָד *hand*, אֹזֶן *ear*, קֶרֶן *horn*; also of other utensils or instruments used by man, as חֶרֶב *sword*, כּוֹס *cup*, and even of *places* in which man is wont to move, as תֵּבֵל *world*.

(5) Names of things productive, the elements, unseen essences, &c., as שֶׁמֶשׁ *sun*, אֶרֶץ *earth*, אֵשׁ *fire*, נֶפֶשׁ *soul*.

In all these classes, however, there are numerous exceptions; and many words are of both genders, though in general where this is the case one gender is largely predominant in usage over the other; *e.g.* דֶּרֶךְ *way*, masc. (less often fem.).

(6) Words *fem.* usually assume the distinctive *fem.* termination in the *plural*; *e.g.* צְדָקָה, צְדָקוֹת. Many *fem.* nouns, however, have the *mas. plur.* ending, *e.g.* שָׁנָה *year*, regular pl. שָׁנִים (in poetry sometimes שָׁנוֹת), and on the contrary many *mas.* words have the *fem.* termination in the *plur.*, *e.g.* אָב *father*, pl. אָבוֹת, especially if they incline towards a *fem.* sense by (4) or (5); *e.g.* לֵבָב *heart*, pl. לְבָבוֹת, קוֹל *voice*, pl. קוֹלֹת or קֹלוֹת (§ 4), שׁוֹפָר *trumpet*, pl. שׁוֹפָרוֹת.

As a rule, the plur. takes the gender of the sing.; *e.g.* אָבוֹת טוֹבִים *good fathers*, שָׁנִים טוֹבוֹת *good years*.

(7) The *fem.* often corresponds to the Greek or Latin neuter; *e.g.* טוֹבָה *welfare*, רָעָה *misery*, זֹאת *this* (τοῦτο).

(8) The original *fem.* ending was *ath* ת־. The ending occasionally appears, sometimes in this form, sometimes as simple ת (cf. מוֹאָבִית *Moabitess*, from מוֹאָבִי) under conditions to be afterwards explained (cf. § 17. 2 d).

Words ending in *î* (mainly ordinal numerals, § 48. 2, *e.g.* שְׁלִישִׁי *third*, and tribal names, *e.g.* עִבְרִי *Hebrew*) form the *fem.*

and *plur.* as follows:—*fem. sing.* עִבְרִיָּה, שְׁלִשִׁית (rarely שְׁלִשִׁיָּה), *masc. pl.* עִבְרִים and עִבְרִיִּים, *fem. pl.* עִבְרִיּוֹת.

5. *The Dual.*—(a) The *Dual* is confined to substantives (and the numeral שְׁנַיִם *two*); it is no more found in the adjective, pronoun, or verb. It is used for things that go *in pairs*, whether organs of the body or inanimate things; e.g. *eyes* עֵינַיִם, *ears* אָזְנַיִם (*'oznáyim*), *hands* יָדַיִם, *feet* רַגְלַיִם, *lips* שְׂפָתַיִם (from שָׂפָה), *horns* קַרְנַיִם, *shoes* נַעֲלַיִם; and with one or two other common words, *e.g.* יוֹמַיִם *two days*, שְׁנָתַיִם *two years*.

(b) Verbs and adjectives, having no dual, use the plural with a dual noun, עֵינַיִם רָמוֹת וְיָדַיִם שֹׁפְכוֹת דָּם *haughty* (high) *eyes and hands that shed blood*.

(c) When terms denoting members of the body are used to express inanimate objects, the *fem. plur.* is used; *e.g.* קַרְנוֹת *horns* of the altar.

(d) The vowel before the dual termination, if open, is long, being pretonic (§ 6. 2 b), *e.g.* שְׂפָתַיִם *śphāthâyim*.

(e) מַיִם *water*, and שָׁמַיִם *heaven*, are not duals, but plur. from unused sing. forms (מַי and שָׁמָ).

פָּרָה *f.* cow		פַּר[1] ox	
סוּסָה *f.* mare		סוּס horse	
דָּנָה *f.* fish		דָּג fish	
שָׂרָה *f.* princess		שַׂר[1] prince	
שִׁירָה *f.* song		שִׁיר song	
צָרָה *f.* adversary		צַר[1] adversary	
בְּאֵר *f.* well	זְאֵב wolf	כּוֹכָב star	גִּבּוֹר hero, mighty man
יְאֹר river	חֲלוֹם חֲלֹמוֹת *pl.* dream	דָּם blood	יֶרֶךְ *f.* side
נָתַן to give, set	הָרַג to slay	מַר[1] bitter	צַדִּיק just
רָאָה to see	זָכַר to remember	חָדָשׁ new	סָפַר to count
שָׁתָה to drink			לֶחֶם bread

EXERCISE. TRANSLATE.

לֹא שָׁתָה הַפָּר מִן־הַמַּיִם כִּי מָרִים הֵם: 2 אֵלֶּה הַפָּרוֹת הָרָעוֹת אֲשֶׁר רָאָה הַמֶּלֶךְ עַל־הַיְאֹר: 3 מָשָׁל הָאָדָם בַּבְּהֵמָה וּבַדָּגִים:

[1] The words פַּר, שַׂר, צַר, מַר, have, for etymological reasons (§ 43), *a* (path.) when uninflected or without the Article, cf. § 12; otherwise ָ *ā*.

4 הֵמָּה הַשָּׁרִים וְהַגִּבּוֹרִים אֲשֶׁר נָתַן הַמֶּלֶךְ עַל־הָעָם׃ 5 אָמַרְתִּי
אֶל־הָעָם הַזֶּה צַדִּיקִים אַתֶּם׃ 6 הֵהָרִים הָאֵלֶּה רָמִים מְאֹד׃
7 סָפַרְתָּ אֶת־הַכּוֹכָבִים׃ 8 מָה רָמִים הַהֵיכָלִים הָהֵם׃ הַיָּדַיִם׃
יַרְכָתַיִם׃ 9 ראה המלך בחלום את־הפרות הטבות על־
היאר׃ 10 זכר יהוה בי עפר אנחנו׃

I remember (*perf.*) the songs which I heard in the temple. These waters (are) bitter. Those heavens (are) very lofty. These (are) the asses which we slew. Who (are) these princes and heroes? Thou hast heard the cows. God remembers the just (*pl.*). We sat on the hills two days. Bread he ate and water he drank. The just are as the stars which (are) in the firmament. The two-sides. He took oxen and cows and horses and asses. We heard the wolves in the evening. I counted the stars which God has set in the heavens. Water from the wells. God gave me a new song. Thou (*f.*) has spilt blood (*pl.*).

§ 17. CASES. THE CONSTRUCT STATE.

1. *The construct state.*—There is some reason to believe that Hebrew, like Arabic, once had three cases, the nominative, genitive, and accusative, ending respectively in *u*, *i*, and *a*. The traces of case are clearest in the accusative. But while there is now no external indication of the nomin. or the accus., the genitive relation (e.g. *the palace of the king*) is indicated by closely connecting the governing and governed words in a way which demands special attention, as it has no analogy in the corresponding Greek or Latin construction. The first word (here *palace*), which is considered as dependent, is said to be in the *construct state* or in construction; the second word (*king*), which is not dependent, is said to be in the *absolute* state.

2. (a) The cstr. relation corresponds most nearly to the relations expressed by *of* in English, in all its many senses: e.g. *the palace of the king*, *the son of the father*, *a ring of gold*, *the fear of God*, *a song of Zion*. This relation, though

usually, is not invariably expressed by *of*: when the first word is, as it may be and often is, an adjective or participle, it may be expressed by *in*, &c.; *e.g.* in "great in power, fair in appearance, broken in heart," *great*, *fair*, and *broken* would be in the construct, *power*, *appearance*, and *heart* in the absolute. The point is that the two words together make up one idea.

Now the first half of a relation like *son of*—, *great in*—, forming no complete idea of itself, the emphasis of the whole expression lies on the second half. The cstr. and the abs. are considered to form together an accentual unity, like words connected by maqqēph (§ 10. 3); the chief accent naturally falls on the second half or absolute, consequently the first half or construct is hurried. In this way *the cstr. is uttered as shortly as is possible in consistency with the laws of pronunciation* in the language; therefore any merely tone-long vowel within the word will be shortened or lost; *e.g.* abs. דָּבָר (ָ in both cases tone-long, § 6. 2 b), constr. דְּבַר. This is the shortest form such a word can assume.

(b) Further, the final *m* of the plur. *îm* and the dual *áyim* is elided, and these terminations become *ê*: thus, from plur. דְּבָרִים we get constr. דִּבְרֵי (since בָּ, when hurried, is reduced to בָ, and דִּבְ must become דִּבְ, by § 6. 2 d. i.; and the sh^{e}wa is vocal, representing as it does an original ַ. Consequently, if the third radical is a *b^{e}ghadhk^{e}phath*, it will not take daghesh lene: abs. pl. כְּבֵדִים [sing. כָּבֵד *heavy*], constr. כִּבְדֵי, not כִּבְּדֵי).

(c) The dual cstr. is similarly formed; *e.g.* abs. קַרְנַיִם *horns*, cstr. קַרְנֵי; abs. יָדַיִם *hands*, cstr. יְדֵי. So from שָׂפָה *lip*, dual abs. שְׂפָתַיִם (§ 16. 3 d, 5 d), cstr. שִׂפְתֵי.

(d) In *fem. sing.* the original ending ת— (§ 16. 4. 8) is resumed: abs. סוּסָה *mare*, cstr. סוּסַת; abs. צְדָקָה *righteousness*, cstr. צִדְקַת (because צְדָ = צִדְ: *çidh^{e}qath*). אֲדָמָה *ground*, cstr. אַדְמַת (because אֲדָ = אַדְ, § 16. 2 d. ii.).

(e) *Fem. pl. cstr.* ends, like abs., in וֹת, but is shortened, like all constructs, as much as possible; pl. abs. צְדָקוֹת, cstr. צִדְקוֹת.

סוּס, with its unchangeable vowel, illustrates the endings in their simplest form: the other illustrations show how the changeable vowels are affected—יָשָׁר *upright*, יָד *hand*, שָׂפָה *lip*.

	Mas.		*Fem.*	
	Abs.	*Cstr.*	*Abs.*	*Cstr.*
sing.	סוּס horse	סוּס	סוּסָה mare	סוּסַת
plur.	סוּסִים „	סוּסֵי	סוּסוֹת „	סוּסוֹת
dual	סוּסַיִם „	סוּסֵי	סוּסָתַיִם „	סוּסָתֵי

		Mas.	*Fem.*			*Mas.*[1]	*Fem.*
abs.	*sing.*	יְשָׁרָה	יְשָׁרָה	*abs.*	*sing.*	יָד	שָׁפָה
cstr.	„	יְשַׁר	יִשְׁרַת	*cstr.*	„	יַד	שְׂפַת
abs.	*plur.*	יְשָׁרִים	יְשָׁרוֹת	*abs.*	*dual*	יָדַיִם	שְׂפָתַיִם
cstr.	„	יִשְׁרֵי	יִשְׁרוֹת	*cstr.*	„	יְדֵי	שִׂפְתֵי

Rule 1.—*a.* The construct *never* has the article: the absolute (if it be definite) has it—not of course with proper names. Thus *the king's horse* (never in this order in Hebrew, but always *the horse of the king*), סוּס הַמֶּלֶךְ (not הַסּוּס הַמֶּלֶךְ); *the horses of the king*, סוּסֵי הַמֶּלֶךְ (not הַסּוּסֵי הַמֶּלֶךְ); *the word of the prophet*, דְּבַר הַנָּבִיא; *the righteousness of the people*, צְדָקַת הָעָם; *the lips of the girl*, שִׂפְתֵי הַנַּעֲרָה. So with adjs.: *a good-looking girl*, נַעֲרָה טוֹבַת מַרְאֶה (lit. *good in appearance*), *a woman of good understanding* (אִשָּׁה טוֹבַת שֵׂכֶל, lit. *good of understanding*); and with participles, *the broken-hearted*, נִשְׁבְּרֵי־לֵב (lit. *those who are broken*, pl. cstr. of נִשְׁבָּר *in heart*).

b. If the abs. is definite, the constr. is also definite; *e.g.* אִישׁ הַמִּלְחָמָה *the* man of war, *the* warrior; but אִישׁ מִלְחָמָה *a* warrior; מִזְמוֹר דָּוִד (*the* psalm of David, bec. D. is definite). So הַר יהוה *the* mountain of Yahweh. The indefinite in such cases is usually expressed by putting לְ (*to*) before the absolute: מִזְמוֹר לְדָוִד *a* psalm of David.

Rule 2.—The construct must *immediately* precede the noun with which it goes; therefore two (co-ordinate) constructs cannot precede the same noun; e.g. *the hands and lips of the man* would *not* be יְדֵי וְשִׂפְתֵי הָאִישׁ, because יְדֵי being construct must precede הָאִישׁ. Hebrew writes therefore *the hands of the man and his lips*, יְדֵי הָאִישׁ וּשְׂפָתָיו; *the prince's sons and daughters*, not בְּנֵי הַשָּׂר וּבְנוֹתָיו, but בְּנֵי הַשָּׂר וּבְנוֹתָיו. Similarly

[1] יָד is *fem.*, but may be used here for illustration's sake, as it has not the fem. ending.

in phrases like *the God of heaven and earth*, the cstr. is, as a rule, repeated: thus אֱלֹהֵי הַשָּׁמַיִם וֵאלֹהֵי הָאָרֶץ rather than אלהי השמים והארץ (bec. then אֱלֹהֵי would be separated from הָאָרֶץ God *of the earth*).

Such a *succession* of constructs, however, as דֶּרֶךְ עֵץ הַחַיִּים *the way to the tree of life*; יְמֵי שְׁנֵי חַיֵּי אֲבוֹתַי *the days of the years of the life of my fathers*, constitutes a unity and is perfectly normal.[1]

Rule 3.—An adj. qualifying a noun in the cstr. state must stand *after the compound expression*, and, as the noun in the cstr. is definite, the adj. has the article; e.g. *the good horses of the king*, סוּסֵי הַמֶּלֶךְ הַטּוֹבִים (not סוסי הטובים המלך, because the cstr. must *immediately* precede its abs.) = *the horses of the king—viz. the good ones.* So *the king's good mare*, סוּסַת הַמֶּלֶךְ הַטּוֹבָה (הַטּוֹב would be *the good king's mare*).

If the gender and number of the cstr. and abs. happened to be identical, a certain ambiguity would arise: סוּסַת הַמַּלְכָּה הַטּוֹבָה *the queen's good mare, the good queen's mare*; but these cases would be obviously few, and the context would usually decide. Ambiguity may be definitely avoided by the use of a relative clause; e.g. *the queen's good mare*, הַסּוּסָה הַטּוֹבָה אֲשֶׁר לַמַּלְכָּה; i.e. *the good mare which (belongs) to the queen.*

The above illustrations show that, though an adj. agrees with its noun in gend. and numb. it does not agree in state. Even when a noun is in the cstr. its adj. is in the abs.

3. *Use of the accusative ending.*—The accus. ending *a* has been retained in one particular usage. ָה is added to words to express *direction* or motion towards. The ending in this use of it, which is probably a revival and extension of its former use, *has not the tone, e.g.* צָפוֹנָה *northward* (not צְפוֹנָה, because the first syllable is pretonic), הָהָרָה *towards the mountain* (not הֶהָרָה, § 11 c). It may even admit a preposition before its word; *e.g.* לִשְׁאוֹלָה *to Sheol.* It may be appended to the plur.; *e.g.* הַשָּׁמַיְמָה *heavenwards*, and even to the cstr. state, *e.g.* בֵּיתָה יוֹסֵף *to the house of Joseph.*

This termination, called by some *He locale* because it

[1] Notice that the article (or its equivalent, *e.g.* pron. suff. *my*, *his*, etc., § 19) appears only at the *end.*

usually has reference to place, is sometimes extended to time; *e.g.* מִיָּמִים *from year* (lit. *days*) *to year.*

It cannot be used with persons: *to* (*towards*) *David* would not be דָּוִדָה, but אֶל־דָּוִד.

צָפוֹן *f.*	north	מִצְרַיִם	Egypt	מִטָּה *f.*	bed, אֶבְיוֹן poor
רוּחַ *f.*[1]	wind / spirit	חַיִל	valour / force, army	יְשׁוּעָה *f.*	salvation / deliverance
מִצְוָה *f.*	command	עִיר *f.*	city	שֵׂכֶל	understanding
תּוֹרָה *f.*	law	חוֹמָה *f.*	wall	בָּשָׂר	flesh
מַלְכָּה *f.*	queen	בַּת *f.*	daughter	אַרְבַּע	four
אֲבִיגַיִל	Abigail	שְׁאוֹל *f.*	Sheol, the underworld		
יָרַד	to go down	שָׁמַר	to keep	פָּקַד	to review
שָׁבַר	to break	נָתַץ	to break down	פָּרַץ	to break through (*e.g.* a wall)

EXERCISE. TRANSLATE.

לֹא שָׁתָה הָעָם מִמֵּי הַיְאֹר: 2 לָקַח דָּוִד אֲבִיגַיִל לְאִשָּׁה וְהִיא אִשָּׁה טוֹבַת שֵׂכֶל: 3 אֶבְיוֹנֵי הָעָם הֵם צַדִּיקִים: 4 לֹא שָׁמְרוּ תּוֹרַת יהוה אֱלֹהֵי יִשְׂרָאֵל: 5 עָשָׂה הַשָּׂר כְּמִצְוַת הַמֶּלֶךְ: 6 וּבְתוֹרַת יהוה לֹא [2]הָלָכְתָּ: 7 אֵלֶּה מִצְוֹת אֱלֹהֵי כָל־הָאָרֶץ אֲשֶׁר כָּתַבְתִּי הַיּוֹם הַזֶּה: 8 שָׁכַב הַיֶּלֶד עַל־מִטַּת אִישׁ הָאֱלֹהִים: 9 בָּא חַיִל גָּדוֹל [3]מִיַּרְכְּתֵי הָאָרֶץ וּמֵאַרְבַּע רוּחוֹת [2]הַשָּׁמַיִם: 10 אָבַלְנוּ מִכָּל־עֵץ [2]הַגָּן: 11 וּמַלְכַּת הָאָרֶץ בַּת אִישׁ [3]גִּבּוֹר [2]חָיִל: 12 הָיָה רָעָב בָּאָרֶץ וַאֲבָרִם יָרַד מִצְרַיְמָה כִּי כָבֵד הָרָעָב בָּאָרֶץ: 13 תורת יהוה טובה: 14 ביום ההוא עשה יהוה ישועה בישראל:

The great day of Yahweh. The day of Yahweh is great. The good queen of the land. All the people of the earth. All the king's good asses. The captain (prince) reviewed all the mighty-men of valour and all the people of war. In the two-sides of the temple. I have gone northward. We are gone down to Sheol. He went towards-the-mountain. We

[1] Less often *masc.*

[2] Observe the pausal vowels in 6, 9, 10, 11 (cf. § 10. 4 a).

[3] Dag. in *kaph* only in cstr.

slew the man's ass. The people did not drink from the waters of the river, for they (were) blood.[1] Ye have not kept the commandments of the God of all the earth. The spirit of God (was) upon the waters. God of the spirits (that belong) to all flesh. I have broken down all the walls of the city. Thou hast kept the poor of the land from all ill. Thou (*f.*) hast eaten of the tree of the garden.

§ 18. THE FIRST DECLENSION.

Nouns may be arranged in Declensions according to the internal vowel changes produced by alteration in the place of Tone occasioned by *Inflection* (§ 16. 2). Many forms of Nouns, however, contain unchangeable vowels, *i.e.* vowels pure long, or diphthongal (§ 2. 2. 1), or unchangeable by position, as גִּבּוֹר (*gibbôr*) *a hero*, אֶבְיוֹן (*'ebh-yôn*) *poor*, in both of which the first vowel is unchangeable by position (short, because in shut syllable, גִּבְּ, אֶבְ), and the second pure long (as we might almost infer from its consonantal representation i), and consequently unchangeable by nature (§ 6. 1). Such Nouns, as they suffer no internal change from inflection, do not seem to require classification; they are indeclinable. No additions at the end can in any way affect the vowels of either syllable; *e.g.* plur. גִּבּוֹרִים, אֶבְיוֹנִים.

The forms that suffer change are those having *tone-long* vowels, *e.g.* in each of the words דָּבָר, זָקֵן (not זָקִן), לֵבָב (not לִבָּב) both vowels are tone-long, and are therefore both subject to change. These vowels, having been rarely expressed by the so-called *Vowel-letters* (§ 2. 3 *e*), may very generally be distinguished from pure long, and diphthongal, vowels, which were usually so expressed (§ 2. 3). In general only *qāmeç* and *çere* are tone-long in nouns, as in the above illustrations; *ḥôlem* being for the most part unchangeably long, and therefore usually represented by ו; *e.g.* גָּדוֹל (*gādhôl*), כּוֹכָב (*kôkhābh*). In these words the *ā* is subject to change, being only tone-long, but not the *ô*.

The forms with changeable vowels seem capable of being generalized under *three* classes or Declensions.

[1] In dependent clauses with כִּי *for, that*, &c., the pronoun is put last.

1. A large number of words are of the same form as the *perfect* of verbs, and are chiefly participles or adjectives, though many are substantives. With these may be classed some other forms of words that are subject to the same laws. Together they may be called

THE FIRST DECLENSION.

They are words having:

ā ָ in the pretone (זָקֵן, גָּדוֹל), or *ā* in the tone (לֵבָב, כּוֹכָב), or *ā* in both places (דָּבָר, יָשָׁר).

If the principles concerning the effect of the tone upon the vowels (§ 6) be clearly understood, and also the rules for the formation of the plur. (§ 16) and the construct (§ 17), no special rules for this declension are necessary. We have only to remember that when words are increased at the end (*e.g.* by ִים, ָה, &c.) the accent plants itself upon the significant inflectional addition; *e.g.* דָּבָר, but דְּבָרִים. The tone, falling on *bhār* in the sing., falls on *rîm* in the pl.: *bhā*, being pretonic, has the long *ā*, and the original *dā* of *dābhā́r*, being now *two* places from the tone (and open), becomes *d*ᵉ. The construct, which, as we have seen, is always made as short as possible (§ 17. 2 a), becomes דְּבַר (sing.) and דִּבְרֵי (pl.): the shᵉwa in pl. is vocal, hence no daghesh in *bᵉghadhkᵉphath* letters; *e.g.* כּוֹכְבֵי, לִבְבוֹת.

Note that the form *ā–ē*, *e.g.* זָקֵן, has *a* in the constr. sing. זְקַן.

A few words have in the construct *ṣᵉghol* in both syllables: *e.g.* גָּדֵר *wall*, cstr. גֶּדֶר (pronominal suffix, § 19, regularly of the type גְּדֵרוֹ *his wall*); כָּתֵף *shoulder*, c. כֶּתֶף; יָרֵךְ *thigh*, c. יֶרֶךְ; כָּבֵד *heavy*, c. both כְּבַד and כֶּבֶד.

	Sing.	*Plur.*	*Cstr. sing.*	*Cstr. plur.*
(1) upright	יָשָׁר	יְשָׁרִים	יְשַׁר	יִשְׁרֵי (= יְשָׁרֵי)
(2) old, old man, elder	זָקֵן	זְקֵנִים	זְקַן	זִקְנֵי (= זְקָנֵי)
(3) great	גָּדוֹל	גְּדוֹלִים	גְּדוֹל	גְּדוֹלֵי
(4) blessed	בָּרוּךְ	בְּרוּכִים	בְּרוּךְ	בְּרוּכֵי
(5) overseer	פָּקִיד	פְּקִידִים	פְּקִיד	פְּקִידֵי
(6) heart	לֵבָב	לְבָבוֹת	לְבַב	לִבְבוֹת (= לְבָבוֹת)
(7) star	כּוֹכָב	כּוֹכָבִים	כּוֹכַב	כּוֹכְבֵי
(8) desert	מִדְבָּר	מִדְבָּרִים	מִדְבַּר	מִדְבְּרֵי

Rem.—The form of 1, 2, 3 with vowels *ā*—*ā*, *ā*—*ē*, *ā*—*ô*, may be considered the typical forms of this declension, see § 22. 1. The forms 4, 5 are pass. participles, and 6 is a less common nominal formation.

2. *Feminine nouns* ending in ה ָ retain in the constr. sing. the original ת ַ of the feminine (cf. § 16. 4. 8). The construct, as usual, is pronounced as rapidly as is consistent with the laws of the language (§ 17. 2 a): abs. שָׂפָה *lip*, cstr. שִׂפַת.

Abs. sing.	צְדָקָה *righteousness.*	cstr.	צִדְקַת (= צִדְקָת)
„ plur.	צְדָקוֹת *righteousnesses.*	„	צִדְקוֹת (= צִדְקוֹת)
„ sing.	נְבֵלָה *corpse.*	„	נִבְלַת (= נִבְלָת)

The sh^{e}wa in the cstr. (sing. and pl.) is vocal. But in cstr. sing. of בְּרָכָה *blessing*, the first syllable is closed בִּרְכַּת.

Some fem. nouns retain the long *ē* under inflection: *e.g.* גְּזֵלָה *plunder*, cstr. גְּזֵלַת; גְּנֵבָה *thing stolen*, 3 sing. masc. suff. (§ 19) גְּנֵבְתּוֹ.

3. A few monosyllables with changeable vowels (*ā ē*) in the tone attach themselves to this declension. They are probably real dissyllables, which have undergone contraction. The chief are יָד *hand*, דָּם *blood*, דָּג *fish*, עֵץ *tree*. They are inflected exactly like the last syllable of דָּבָר (or זְקֵן);

as this is in sing. abs.	דָּבָר	cstr.	דְּבַר	plur. abs.	דְּבָרִים	cstr.	דִּבְרֵי
so we have	„	„	דָּג	„	דַּג	„	„	דָּגִים	„	דְּגֵי
			עֵץ	„	עֵץ[1]	„	„	עֵצִים	„	עֲצֵי

So פָּנִים *face* (plur.), cstr. פְּנֵי.

WORDS FOR PRACTICE.

זָכָר male	קָצֵר short		תָּמִים perfect
דָּבָר word	מְאוֹר *m.*	luminary	שָׂפָה *f.* lip
מָשָׁל proverb	מְאוֹרֹת *pl.*		בְּרָכָה *f.* blessing
כָּבֵד heavy	נָבִיא prophet		נְקָמָה *f.* vengeance
נָמֵר leopard	בָּרִיא fat		נְבֵלָה *f.* corpse
	קָדוֹשׁ holy		

Exercise.—Write the *cstr. sing.* and the *abs.* and *cstr. pl.* of the above words. (The *abs.* and *cstr. dual* of שָׂפָה.)

שְׁנַיִם two חוֹל sand אָסַף to gather נָשָׂא to lift up יָם sea

[1] Same as abs.

יִצְחָק	Isaac	יַעֲקֹב	Jacob	עֵשָׂו	Esau	עֶזְרָא	Ezra
עֵצָה *f.*	counsel	שָׁם	there	לָמָּה	why?	כַּרְמֶל[1]	Carmel

EXERCISE. PARSE AND TRANSLATE.

בְּרִיאוֹת, דְּגַת, נְבִיאֵי, יִשְׁרֵי, רָקִיעַ, לְבָבוֹת, מְאוֹר, מִשְׁלֵי, כְּבַד, פְּקִידֵי, לֵבָב, שִׂפְתֵי, נִקְמַת, בְּרָכוֹת, יָדַיִם: וְחֹשֶׁךְ עַל־פְּנֵי הַתְּהוֹם: 2 כָּתַב הַנָּבִיא אֶת־כָּל־הַדְּבָרִים בַּסֵּפֶר: 3 הָיָה דְּבַר יהוה אֶל־הַנְּבִיאִים: 4 תּוֹרַת יהוה בְּלִבָּב הַצַּדִּקִים: 5 כָּתַבְתִּי לָעָם הַזֶּה אֶת־כָּל־דִּבְרֵי תּוֹרַת יהוה: 6 לֹא הָיָה שָׁם אִישׁ מִזִּקְנֵי יִשְׂרָאֵל: 7 נָתַן אֱלֹהִים אֶת־שְׁנֵי הַמְּאוֹרוֹת הַגְּדֹלִים בִּרְקִיעַ הַשָּׁמָיִם: 8 אָסַף הַשָּׂר חַיִל כָּבֵד כְּבוֹבֵי הַשָּׁמַיִם וְכַחוֹל אֲשֶׁר עַל־שְׂפַת הַיָּם: 9 אָמַר יִצְחָק הַקּוֹל קוֹל יַעֲקֹב וְהַיָּדַיִם יְדֵי עֵשָׂו: 10 נָשָׂא הַנָּבִיא הַגֶּן אֶת־נְבָלַת אִישׁ הָאֱלֹהִים אֶל־הַחֲמוֹר: 11 כבד־לשון אנכי: 12 ויקרא עזרא בספר תורת האלהים:

The law of Yahweh is perfect. The king saw the fat kine upon the bank (lip) of the river. Ye have eaten the flesh of fat oxen. The words of the lips of Yahweh (are) upright. I (am) not a man of words. Good (are) the words of the law of Yahweh. The waters (are) upon the face of the ground. We have heard the words of the prophets of the God of all the earth. Thou hast kept the heart of this people from evil. Very great (are) the righteousnesses of God. Blessed (are) the upright of heart. The vengeance of the people (was) great. The proverbs of the wise king (are) perfect. He destroyed all the fishes of the river.

§ 19. THE PRONOMINAL SUFFIXES.

The separate Personal Pronouns are used only to express the Nominative or as Subject (§ 12).

1. Hebrew has not largely developed the adjective; instead of saying *holy hill*, *silver idols*, *eloquent man*, it says *hill of holiness*, הַר קֹדֶשׁ; *idols of silver*, אֱלִילֵי כֶסֶף; *man of words*, אִישׁ דְּבָרִים, and the like. Similarly for *my horse* it says *horse-of-me*; the possessive pronouns *my*, *thy*, *his*, *our*,

[1] Usually with def. art. = *the garden land.*

&c., are altogether wanting. In other words, what we have in such cases is—ideally—a noun in the construct, followed by a personal pronoun in the absolute, which, however, is not now written as a separate word, but attached to the noun as a suffix. There are a few words in which this process is still perfectly clear, and the pronoun is present in practically its original form; *e.g.* אָבִיהוּ *his father* (father-of him, הוּא); but in all words the pronoun is really present, though not often so obvious; *e.g.* סוּסוֹ *his horse*. Here the original *sûs-hû* (horse-of him) became first, by means of the helping vowel *a* (appropriate before the guttural *h*) *sûsahû*; then *h* disappeared, as it so easily does (§ 14. 1 e), leaving *sûsaû*, which easily passes into *sûsô* (cf. § 2. 2. 1).

All the so-called pronominal suffixes correspond, with simple modifications similarly accounted for, to the (significant parts of the) personal pronouns § 12, except that in the second person *k* appears instead of *t*. The slight occasional differences between the forms of the suffixes, according as they are attached to singular or plural nouns, should be carefully noted. *E.g.* in סוּסֵיהֶם *their horses*, the ה of the original 3rd pers. pron. (הֵם) is preserved; in סוּסָם *their horse*, it has disappeared (as in סוּסוֹ).

2. The suffixes are divided into *light* and *heavy*; the heavy are those containing *two consonants*—כֶם, כֶן, הֶם, הֶן (not נוּ *nû*, for the וּ is a vowel); all the others are light. Before the heavy suffixes, the noun, which is always an ideal construct, assumes the real construct form: *e.g.* דִּבְרְכֶם *the word of you, your word*; דִּבְרֵיכֶם *the words of you, your words*; דִּבְרֵיהֶם *the words of them, their words* (דִּבְרְ and דִּבְרֵי being respectively cstr. sing. and pl. of דָּבָר); so סוּסַתְכֶם *your mare*, צִדְקַתְכֶם *your righteousness*, שִׂפְתֵיכֶם *your lips*. Before the light suffixes, the regular rules of vocalization apply (§ 6), which are illustrated, *e.g.*, in the formation of the plural—דְּבָרִים from דָּבָר. Thus, *my word* = דְּבָרִי: the accent falls at the end, on the suffix; the pretonic, being open, is long; the vowel before that, being in an open syllable, vanishes into sh^{e}wa. (דִּבָרִי would exhibit the true construct form: but the short vowel in the open pretone would violate one of the fundamental principles of vocalization, and is manifestly impos-

sible.) So דְּבָרוֹ *his word*, דְּבָרֵנוּ *our word*. (The accent falls on the ֵ : hence דְּבַרְנוּ would be again impossible.) So שְׂפָתַי *my lip*, not שְׂפָתִי. Similarly with a plural noun: *my words*, דְּבָרַי; *our words*, דְּבָרֵינוּ, not דִּבְרֵינוּ (because נוּ is not one of the heavy suffixes). The accent falls on the ָ, and the vocalization follows as a matter of course. So שְׂפָתַיִךְ (*f.*) *thy lips*, שְׂפָתֵינוּ *our lips*; but שִׂפְתֵיהֶם *their lips*.

For purposes of vocalization, it is obviously important to know where the accent falls: in the paradigms it is specially marked, when it does not fall upon the last syllable. It may be put thus: the monosyllabic and all the heavy suffixes take the accent; *e.g.* דְּבָרִי *my word*, דִּבְרֵיכֶם *your words*; dissyllabic suffixes (except the heavy suffixes attached to plur. nouns) take the accent on the penult; *e.g.* סוּסֵנוּ *our horse*, דְּבָרֵנוּ *our word*, דְּבָרָהּ *her words*, but דִּבְרֵיהֶם *their words*.

NOUN WITH SUFFIXES.

		Mas.		*Fem.*		
Singular noun		סוּס	דָּבָר	סוּסָה	שָׂפָה	צְדָקָה
		(horse)	(word)	(mare)	(lip)	(righteousness)
sing. 1	*c.* my	סוּסִי	דְּבָרִי	סוּסָתִי	שְׂפָתִי	צִדְקָתִי
2	*m.* thy	סוּסְךָ	דְּבָרְךָ	סוּסָתְךָ	שְׂפָתְךָ	צִדְקָתְךָ
2	*f.* thy	סוּסֵךְ	דְּבָרֵךְ	סוּסָתֵךְ	שְׂפָתֵךְ	צִדְקָתֵךְ
3	*m.* his	סוּסוֹ	דְּבָרוֹ	סוּסָתוֹ	שְׂפָתוֹ	צִדְקָתוֹ
3	*f.* her	סוּסָהּ	דְּבָרָהּ	סוּסָתָהּ	שְׂפָתָהּ	צִדְקָתָהּ
plur. 1	*c.* our	סוּסֵנוּ	דְּבָרֵנוּ	סוּסָתֵנוּ	שְׂפָתֵנוּ	צִדְקָתֵנוּ
2	*m.* your	סוּסְכֶם	דִּבְרֵכֶם	סוּסַתְכֶם	שִׂפְתֵכֶם	צִדְקַתְכֶם
2	*f.* your	סוּסְכֶן	דִּבְרֵכֶן	סוּסַתְכֶן	שִׂפְתֵכֶן	צִדְקַתְכֶן
3	*m.* their	סוּסָם	דִּבְרָם	סוּסָתָם	שִׂפְתָם	צִדְקָתָם
3	*f.* their	סוּסָן	דִּבְרָן	סוּסָתָן	שִׂפְתָן	צִדְקָתָן
Plur. noun		סוּסִים	דְּבָרִים	סוּסוֹת	שְׂפָתַיִם	צְדָקוֹת
		(horses)	(words)	(mares)	(dual)	(righteousnesses)
sing. 1	*c.* my	סוּסַי	דְּבָרַי	סוּסוֹתַי	שְׂפָתַי	צִדְקוֹתַי
2	*m.* thy	סוּסֶיךָ	דְּבָרֶיךָ	סוּסוֹתֶיךָ	שְׂפָתֶיךָ	צִדְקוֹתֶיךָ
2	*f.* thy	סוּסַיִךְ	דְּבָרַיִךְ	סוּסוֹתַיִךְ	שְׂפָתַיִךְ	צִדְקוֹתַיִךְ
3	*m.* his	סוּסָיו	דְּבָרָיו	סוּסוֹתָיו	שְׂפָתָיו	צִדְקוֹתָיו
3	*f.* her	סוּסֶיהָ	דְּבָרֶיהָ	סוּסוֹתֶיהָ	שְׂפָתֶיהָ	צִדְקוֹתֶיהָ

plur. 1	*c.* our	שְׁפָתֵינוּ	סוּסוֹתֵינוּ	דְּבָרֵינוּ	סוּסֵינוּ	צַדְקוֹתֵינוּ
2	*m.* your	שְׁפָתֵיכֶם	סוּסוֹתֵיכֶם	דְּבָרֵיכֶם	סוּסֵיכֶם	צַדְקוֹתֵיכֶם
2	*f.* your	שְׁפָתֵיכֶן	סוּסוֹתֵיכֶן	דְּבָרֵיכֶן	סוּסֵיכֶן	צַדְקוֹתֵיכֶן
3	*m.* their	שְׁפָתֵיהֶם	סוּסוֹתֵיהֶם	דְּבָרֵיהֶם	סוּסֵיהֶם (תָם)	צַדְקוֹתֵיהֶם
3	*f.* their	שְׁפָתֵיהֶן	סוּסוֹתֵיהֶן	דְּבָרֵיהֶן	סוּסֵיהֶן	צַדְקוֹתֵיהֶן

Note (i.) that the sh^{e}wa before the 2nd pers. suff. sing. and plur. attached to a sing. noun is vocal; hence the *kaph* does not have the daghesh lene. דְּבָרְךָ *d^{e}bhār^{e}khā* (in pause דְּבָרֶךָ), דִּבַרְכֶם *d^{e}bhar^{e}khem.*

(ii.) The suffix יו־ is pronounced *āw* (סוּסָיו = *sûṣāw*). The י is ignored in pronunciation, but it represents an earlier stage in the history of the word (cf. § 5. 6 c).

(iii.) Suffixes to fem. plur. nouns, curiously enough, are preceded by י, which, appropriate with masc. plur. (because it is really the cstr. plur. ending), is, with fem. nouns, strictly speaking, neither necessary nor justified; with the result that the plural is in such cases doubly indicated; *e.g.* סוּסוֹתֵינוּ.

(iv.) The helping vowel between stem and suffix is ultimately traceable to *i* or *a*: *a* before gutturals, as we have seen, *ṣûṣ-a-*(*h*)*û* = סוּסוֹ, so סוּסָם (*h* dropped); *i* in other cases סוּסֵנוּ (tone-long *ê*) is from an ultimate *ṣûṣ-i-nû.*

(v.) The *dual* takes the same suffixes as the plural, *e.g.* יָד *hand*, יָדַיִם *hands*, יָדֶיהָ *her hands*, יָדֵינוּ *our h.*, יְדֵיכֶם *your h.*

(vi.) The suffixes of *sing.* nouns are sometimes joined to *fem. pl.*, particularly 3 *pl.*; *e.g.* נַפְשָׁתָם *their souls* (instead of נַפְשׁוֹתֵיהֶם), דּוֹרוֹתָם *their generations.*

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face פָּנִים (*pl.*)	*son*, בֵּן, *pl.* בָּנִים	*daughter* בַּת, *pl.* בָּנוֹת	
my face	פָּנַי	*the man's face*	פְּנֵי הָאִישׁ
before me	לְפָנַי	*before the man*	לִפְנֵי הָאִישׁ
before thee	לְפָנֶיךָ	*before you*	לִפְנֵיכֶם
after	אַחֲרֵי	*after me*	אַחֲרַי

Rule I.—The noun with suffix, being already definite, does not take the def. art. (cf. § 13. 7 a), but naturally its adj. does; e.g. *my good horse*, סוּסִי הַטּוֹב (*my horse, the good one*); *your evil words*, דִּבְרֵיכֶם הָרָעִים; *thy strong hand*, יָדְךָ הַחֲזָקָה.

Rule II.—The suffix is repeated with each co-ordinate noun: e.g. *he took his sons and daughters*, לָקַח אֶת־בָּנָיו וְאֶת־בְּנוֹתָיו (cf. § 13. 7 b).

Particles, such as *Prepositions* and *Adverbs*, are generally *Nouns* in a fragmentary condition, and may take Suffixes which are attached to them precisely as to Nouns. For בְּ and לְ see § 14. 1 f; for מִן see § 15. 2. A number of words take the suffixes of *plur.* nouns. Some of the words are really *plur.*; *e.g.* אַחֲרֵי *after* (pl. cstr., *hinder parts*)—hence אַחֲרַי *after me*, אַחֲרֶיךָ *after you*, אַחֲרָיו *after him*, &c.; others, like עַל *upon*, אֶל *to*, resume before suffixes the *yodh* which originally formed part of the root (אלי, עלי), thus producing the impression of a plural.

עֲלֵיהֶם, עֲלֵיכֶם, עָלֵינוּ, עָלֶיהָ, עָלָיו, עָלַיִךְ, עָלֶיךָ, עָלַי
אֲלֵיהֶם, אֲלֵיכֶם, אֵלֵינוּ, אֵלֶיהָ, אֵלָיו, אֵלַיִךְ, אֵלֶיךָ, אֵלַי

Like עַל is עַד *unto, as far as.*

אֶפְרַיִם Ephraim שְׁלֹמֹה Solomon שְׁמוּאֵל Samuel אֵהוּד Ehud לוֹט Lot

טוּב good things, goodness שִׂיחָה *f.* meditation אֵת (אֶת־) with

נֶגֶד before, in presence of פֶּתַח opening, door דֶּלֶת *f.* door

סָגַר to shut, close תָּקַע to thrust, strike, blow (a trumpet)

שׁוֹפָר / שׁוֹפָרוֹת *pl.* horn (for blowing) בְּרִית *f.* covenant תְּפִלָּה *f.* prayer

חֶסֶד mercy, kindness מִשְׁפָּט judgment, ordinance, justice

עוֹלָם long duration, age מֵעוֹלָם from of old

עַד־עוֹלָם for ever תָּמִיד continually

כָּרַת to cut off, cut down כָּרַת בְּרִית to make a covenant

בָּטַח to trust צָפַן to hide, lay up אָהַב to love פָּעַל to do

EXERCISE. TRANSLATE.

תּוֹרָתוֹ, שְׁפָתָיו, בִּרְכָתְהּ, בָּנֶיךָ, מִשְׁלֵיכֶם, מִקוֹמָהּ, מִבְּשָׂרִי, בְּשַׂרְכֶם, לְפָנַי, לְפָנֶיךָ, שִׂפָתֶיךָ, בָּנֵינוּ, לְבָבֵנוּ, בְּנֵיהֶם, יָדַי, יָדוֹ, תּוֹרָתָם, יְדֵיהֶן:

יָצָא לוֹט אֶל־[1]הָאֲנָשִׁים הַפֶּתְחָה וְדַלֶּת סָגַר אַחֲרָיו: [2] וְאֵהוּד

[1] *Pl.* of אִישׁ.

תֶּקַע בַּשּׁוֹפָר בְּהַר [1] אֶפְרַיִם וּבְנֵי יִשְׂרָאֵל יָרְדוּ מִן־הָהָר וְהוּא
לְפָנֵיהֶם׃ ס הוּא יהוה אֱלֹהֵינוּ בְּכָל־הָאָרֶץ מִשְׁפָּטָיו׃ 4 זָכַר
לְעוֹלָם בְּרִיתוֹ אֲשֶׁר כָּרַת אֶת־אַבְרָהָם׃ 5 חֶסֶד יהוה מֵעוֹלָם
וְעַד־עוֹלָם עַל־יְרֵאָיו וְצִדְקָתוֹ לִבְנֵי בָנִים׃ 6 וַאֲנִי עָלֶיךָ בָּטַחְתִּי
יְהוָה אָמַרְתִּי אֱלֹהַי [2] אָתָּה׃ ל מָה רַב טוּבְךָ אֲשֶׁר צָפַנְתָּ
לִירֵאֶיךָ [3] פָּעַלְתָּ לַבֹּטְחִים [2] בָּךְ נֶגֶד בְּנֵי אָדָם׃ 8 מָה אָהַבְתִּי
[4] תּוֹרָתֶךָ כָּל־הַיּוֹם הִיא שִׂיחָתִי׃ 9 שִׁמְעִי יהוה אֱלֹהֵינוּ אֶת־
תְּפִלָּתֵנוּ׃ 10 יְרַד אֶל־בִּנְיוֹ שָׁאוּלָה׃

Your blessings. Her corpse. My commandments. Her lips. Thy words. His face; her face; my face. And his words we heard out of the fire. Thy law (is) in my heart, (O) my God. God has redeemed his holy (ones). Thou hast heard my voice out of thy temple. We sat before her. The words of thy (*f.*) lips (are) as the sand which (is) upon the shore of the sea. He came and in his hand a sword. Very good (are) the proverbs of his lips. We have sold our asses. Ye (are) my sons and my daughters, saith (*perf.*) your God. My heart (is) in his law continually. Thou hast kept their heart. We have not kept the covenant of our God with all our heart. The day of vengeance (is) in his heart. Ye have kept my law and my commands. He lifted his corpse upon the ass. Their hearts (are) fat. Thy perfect law. This (is) flesh from my flesh. By (ב) all his great prophets.

§ 20. THE VERB.

1. *Root.*—The root of a verb is considered to be the *3rd sing. masc. perf.* of the simple form (§ 13. 5), *e.g.* שָׁבַר *he broke.* This form is called *Qal* (קַל) "light," in distinction from all the other forms, which are heavy, being loaded by additional inflectional letters, *e.g.* נִשְׁבַּר *he was broken,* or by the duplication of a radical, *e.g.* שִׁבֵּר *be broke in pieces.*

[1] The sign ֽ known as *'Athnāḥ* indicates the chief pause within the verse, as *Sillûq* ׀ indicates the last tone-syllable in the verse (cf. Gen. 1. 1, בְּרֵאשִׁית בָּרָא אֱלֹהִים אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ). The latter cannot be confused with *methegh*, which never stands on a tone-syllable (§ 10. 2).

[2] Pausal form. See § 10. 4 b.

[3] Relative unexpressed, as often in poetic style. [4] See § 10. 4 c. i.

2. *Tenses.*—The verb has not *Tenses* strictly speaking. It has two forms, which express not time but the quality of an action as complete or incomplete; the one expresses a finished action, and is called the *perfect*, the other an unfinished action, and is called the *imperfect*. It must be clearly understood that these words are not used in the sense which they bear, *e.g.* in English or in Latin grammar.

The perfect action includes all *past tenses* of other languages, such as perfect, pluperfect, and future perf. The imperfect includes all *imperfect tenses*, *e.g.* present (especially of general truths), the classical imperfect, and the future. The so-called *Tenses* will be dealt with more fully in § 46. Suffice it here to say that Hebrew is not so helpless in the expression of time as might be supposed. As the perfect tense expresses completed action, it is the natural tense to express the English past, *e.g.* רָדַף *he pursued*; and as the imperfect tense expresses incomplete action, it is the natural tense to express the English future, *e.g.* יִרְדֹּף *he will pursue*. It is wrong, however, to describe the tense on this account as the *future*: this is at once to limit it and to suggest a false point of view.

3. *Moods.*—The perfect and imperfect also do duty for moods. Either may express the indicative: e.g. *he pursued* = perf., *he will pursue* = impf. The subjunctive, optative, &c., and, broadly, words implying potential or contingent ideas, are generally expressed by the *imperfect* and its modifications (§ 23); *e.g.* of every tree *thou mayest eat*; hearken, that *ye may live*; hasten, lest *thou be consumed; may he judge! let us go!* This usage is thoroughly in accordance with the fundamental idea of the impf.—incompletion—as already explained. It might seem that this tense was greatly overworked, and that its use would give rise to endless obscurities and ambiguities: in point of fact, as we shall see, this is rarely so.

Besides, there is an *imperative*, which is closely connected with the imperf.; two forms of *infinitive*, called absolute and construct; and a *participle*.

4. *Degrees of the stem idea.*—The stem idea or meaning

of the verb is presented in *three* conditions or degrees; the Simple (Qal), as *to eat*; the Intensive, as *to eat much, often, greedily*; and the extensive or Causative, extending the action over a second agent, as *to make to eat, to give one to eat.* These are formed by manipulating or adding to the radicals of the verb in a way which has no approximate analogy in English. It is as if the intensive idea of the verb "lament"—*to lament much, often, professionally*—were expressed by some such form as *limment*; and the causative idea, *to cause* some one *to lament*, were expressed by some such form as *hilmint.*

Each of these three conditions of the stem idea once appeared in three voices, Active, Passive, and middle or Reflexive, though some parts are now lost: only the intensive has all three. Thus:

Simple.	*Intensive.*	*Extensive* or *Causative.*
act.	act.	act.
—	pass.	pass.
reflexive	reflex.	—

5. *Conjugations.*—What are called in other languages conjugations, do not exist. The various classes of irregular or weak verbs most nearly correspond to conjugations; but if the regular verbs be thoroughly learned, it will be found that the so-called irregular verbs follow naturally from them by the application of the fundamental rules of the language (§§ 3–10). The above seven parts are all growths of the original simple stem, which undergoes some modification, consonantal or vocalic or both (illustrated above by *lament*), to produce them.

6. *Inflection.*—Inflection to express person takes place by the connection of the significant parts of the personal pronoun with the stem (§ 12 and § 15. 3); and the third sing. as simplest is taken first, then the second, and finally the first. In an action which is finished, rather the action itself than the actor is prominent: hence in the perfect the stem is put before the personal designations. In the imperfect, or action going on, the actor is more prominent, and the personal modification is prefixed.

THE PERFECT.

	Sing.		*Plur.*	
3 *mas.*	קָטַל	he *killed*, &c.	3 *c.* קָטְלוּ	they, &c.
3 *f.*	קָטְלָה	she „		
2 *m.*	קָטַלְתָּ	thou „	2 *m.* קְטַלְתֶּם	ye
2 *f.*	קָטַלְתְּ	„	2 *f.* קְטַלְתֶּן	„
1 *c.*	קָטַלְתִּי	I	1 *c.* קָטַלְנוּ	we

7. Note carefully where the accent falls—usually on the טַל. The first syllable is pretonic and open, therefore has tone-long vowel, קָ (§ 6. 2 b), *e.g.* קָטַלְתִּי (not קְטַלְתִּי). The heavy terminations תֶּם, תֶּן, draw the accent upon them, so that the first vowel, being no longer pretonic and therefore tone-long, naturally vanishes into sh^{e}wa (§ 6. 2 c), *e.g.* קְטַלְתֶּם (not קָטַלְתֶּם).

8. It will be remembered that *nouns and adjs.* inflect thus: *m.* יֶשֶׁר, *f.* יְשָׁרָה (§ 16. 3). *Verbs*, however, inflect thus: *m.* יָשָׁר, *f.* יְשָׁרָה (cf. § 6. 2 f). In other words, in *verbal* inflection with vocalic additions—*e.g.* *â* of 3rd sing. fem. (ָה) or *û* of 3rd pl. (וּ)—the vowels *á ē ō* [1] in the tone-syllable become vocal sh^{e}wa, thus: *m.* קָטַל, *f.* קָטְלָה (not קָטָלָה), *m.* כָּבֵד, *f.* כְּבֵדָה (not כְּבֶדָה), *m.* יָכֹל, *f.* יְכֹלָה. In the 3rd sing. fem. and the 3rd plur. the first vowel has methegh—קָטְלָה, קָטְלוּ, because the sh^{e}wa, representing as it does an original full vowel (*á*), is sounded (§ 6. 2 e, § 10. 2 b). This preserves the *a* sound: without methegh, the words would be *qoṭlâ*, *qoṭlû*. Naturally, if the third radical were a *b^{e}ghadhk^{e}phath*, it would not take daghesh lene; *e.g.* כָּתְבָה *she wrote*, כָּתְבוּ *they wrote*.

9. *Uses of the perfect.*—The Perf. expresses:

(a) The Aorist (Past), *he killed.*
(b) The Perfect, *he has killed.*
(c) The Pluperfect, *he had killed.*
(d) The future Perfect, *he shall have killed.* (See § 46.)

10. אֵת or אֶת־, the sign of the accusative (§ 13. 7), when

[1] Most regular vbs. have their second vowel in *á*, many in *ē*, a few in *ō* (§ 22. 1).

used with the pronominal suffixes, appears as follows: אִתִּי *me*, אִתְּךָ m. אִתָּךְ f. *thee*, אִתּוֹ *him*, אִתָּהּ *her*, אִתָּנוּ *us*, אִתְּכֶם m. אִתְּכֶן f. *you*, אִתָּם m. אִתָּן f. *them*.

The *scriptio plena* is also common: אוֹתִי, &c.

מְאוּמָה anything	אַחֲרִית *f.* latter end	שָׁכַח to forget	
נָפַל to fall	עוּף to fly	הֵן, הִנֵּה behold	
פִּקּוּד statute	יוֹסֵף Joseph	מָכַר to sell	
שָׂרַף to burn	שָׂרָף seraph	מֶלְקָחַיִם tongs	
סָמַךְ to lean (*act.*)	כֹּפֶר ransom, bribe		
עָשַׁק to oppress	שׁוֹר ox		
זְקֵנָה *f.* / זְקֵנִים *m. pl.* old age	זָבַח to sacrifice		
	מִזְבֵּחַ altar		
רִצְפָּה *f.* glowing stone, coal	כֹּהֵן priest		

EXERCISE. TRANSLATE.

לֹא שְׁמַרְתָּ בְּרִיתִי: 2 לֹא שְׁמַרוּ תּוֹרָתֶךָ: 3 שָׁמַרְתִּי פִּקּוּדֶיךָ בְּכָל־לִבְבִי: 4 לֹא זָכְרָה אַחֲרִיתָהּ: 5 שָׁכְחוּ אֶת־אֱלֹהֵיהֶם: 6 אֶת־קוֹלְךָ שָׁמַעְנוּ מִן־הָאֵשׁ: 7 אֲנִי יוֹסֵף אֲשֶׁר־מְכַרְתֶּם אֹתִי מִצְרַיְמָה: 8 לָמָּה נָפַל פָּנֶיךָ: 9 שָׁפְכוּ דָמִים כַּמַּיִם: 10 שְׂרַפְתֶּם אֶת־הָעִיר בָּאֵשׁ: 11 רָאָה אֱלֹהִים אֶת־כָּל־אֲשֶׁר עָשָׂה וְהִנֵּה טוֹב מְאֹד: 12 אָמַר שְׁמוּאֵל אֶל־הָעָם אֶת־שׁוֹר מִי לָקַחְתִּי וַחֲמוֹר מִי לָקַחְתִּי וְאֶת־מִי עָשַׁקְתִּי וּמִיַּד מִי לָקַחְתִּי כֹּפֶר: וְכָל־הָעָם אָמַר לֹא עָשַׁקְתָּ אִישׁ וְלֹא לָקַחְתָּ מִיַּד אִישׁ מְאוּמָה: 13 עָף אֵלַי אֶחָד מִן־הַשְּׂרָפִים וּבְיָדוֹ רִצְפָּה[1] בְּמֶלְקָחַיִם לָקַח מֵעַל הַמִּזְבֵּחַ: 14 עמדה האשה לפני המלך: 15 שבת אלהים ביום השביעי מהמלאכה אשר עשה:

Ye did not keep my words. The fire of God fell from heaven. God set (gave) luminaries in the firmament of the heavens. All the males fell before the sword. The heavens of the heavens are God's (*dat.*), and the earth he has given to the sons of man. Thou hast fallen, O (*art.*) city, in the heart of the sea. I kept my tongue from evil words. These (are) the proverbs of Solomon the wise king of Israel. We

[1] Relative unexpressed.

heard his voice from his temple. Their faces fell. We leant our hands upon her head. The blessing of Yahweh (be) upon thy children (sons). We sat by (עַל) the waters of the great rivers. Ye have burnt their city in the fire. She bare to her husband a son to his old age. They have forgotten my words and the proverbs of my lips.

§ 21. THE IMPERFECT, &c.

As in the perfect the pronouns were indicated at the end, so in the imperfect they are indicated, though not quite so obviously, at the beginning: *e.g.* א points to 1st pers. sing. (אֲנִי), נ to 1st plur., ת to 2nd sing., &c.

1. *Imperfect and Imperative.*

		Imperfect.		*Imperative.*	
sing.	3 *m.*	יִקְטֹל	he *will*, *may*, &c., *kill*, *is*, *was*, *killing*, &c.		
	3 *f.*	תִּקְטֹל	she „ „		
	2 *m.*	תִּקְטֹל	thou „	קְטֹל	*kill* thou
	2 *f.*	תִּקְטְלִי	thou „	קִטְלִי	„ „
	1 *c.*	אֶקְטֹל	I „		
plur.	3 *m.*	יִקְטְלוּ	they „		
	3 *f.*	תִּקְטֹלְנָה	they „		
	2 *m.*	תִּקְטְלוּ	ye „	קִטְלוּ	*kill* ye
	2 *f.*	תִּקְטֹלְנָה	„ „	קְטֹלְנָה	„ „
	1 *c.*	נִקְטֹל	we „		

Note carefully where the accent falls.

Note further that the first syllable is closed: in other words, the sh^{e}wa is silent, consequently the second radical, if a *b^{e}ghadhk^{e}phath*, would take the dagh. lene; thus pf. כָּתַב *he wrote*, impf. יִכְתֹּב *yikhtōbh* (not יִכְתֹּב).

(a) The original vowel in first syllable of impf. of active verbs appears to have been *a* (יִקְטֹל: cf. Arab. *yáqtulu*), which was later thinned to *i* (יִק: cf. דִּבְרֵי for דַּבְרֵי from *dabhār*, § 2. 2. 4 and § 6. 2 d). This should be borne in mind, as the *a* reappears in certain forms of guttural and other verbs to be dealt with afterwards (§§ 34, 40, 42).

(b) The termination of the 2nd *plu.* and 3rd *plu.* sometimes appears as ן (יִקְטְלוּן), which always bears the tone.

(c) Note that the imperative is identical with the impf. except that it drops the pronominal prefixes: thus קְטֹל(תִּ). Obviously in the imperative the sh^{e}wa is sounded; hence, in spite of יִכְתֹּב, the imper. is כְּתֹב (כְּתֹב is an impossible form, § 7. 4).

(d) The first syllable of imper. קִטְלִי *f. s.* קִטְלוּ *m. pl.* is half open; in other words the sh^{e}wa is vocal, as it represents an original vowel (*ō*), § 6. 2 e; therefore כִּתְבוּ not כְּתְבוּ.

2. *The Infinitive.*—

Inf. cstr. קְטֹל *to kill* (admitting prepositions before it and pronominal suffixes).

Inf. abs. קָטוֹל (also קָטֹל) *to kill* (admitting neither prefix nor suffix).

(a) i. The inf. cstr. is the same as the 2nd sing. imperative. It corresponds roughly to English verbal nouns in *-ing*; *e.g.* עֵת סְפֹד a time *of* (i.e. *for*) *mourning*, a time *to mourn*.

ii. It is used very frequently with the preposition לְ (much like our *to* before inf.): (i.) after such verbs as *begin*, *continue*, *cease*, &c.: *e.g.* חָדַל לִסְפֹּר he ceased *to count* (occasionally in such cases without לְ), and (ii.) to indicate purpose: *e.g.* I have come *to sacrifice* (לִזְבֹּחַ) to Yahweh. This לְ joins so closely with the inf. that the first syllable is closed; hence לִכְתֹּב *to write*, not לְכִתֹּב. (Contrast § 14. 1 b.)

iii. It is used *very frequently* with pronom. suffixes; *e.g.* בְּכָתְבוֹ[1] (*b^{e}khoth^{e}bhô) *in his writing*, *i.e.* when he wrote.

(b) To the absol. inf. nothing can be prefixed or added: it stands alone (לְקָטוֹל or קְטוֹלִי would be impossible), and it has the effect of throwing up prominently the bare idea of the verb. Usually it is accompanied by a finite verb. (i.) When placed before the verb, it strengthens it: שָׁמוֹר שָׁמַרְתִּי מִצְוֹתָיו (*keeping I kept*: i.e.) *I earnestly kept his commandments*. It is often rendered by an English adverb, such as "surely, utterly," *e.g.* he will *surely* visit, פָּקֹד יִפְקֹד;

[1] The change which the cstr. inf. undergoes with pronom. suffixes will be explained in § 29. 2, § 31. 3 c

thou wilt *certainly* be king, מָלֹךְ תִּמְלֹךְ; I will *utterly* (inf. abs.) destroy (impf.). (ii.) When placed after the verb it usually suggests continuance; *e.g.* שִׁמְעוּ שָׁמוֹעַ *hear ye continually.*

Etymologically the cstr. inf. is not related to the absol. as דְּבַר to דָּבָר; the two forms are of independent origin.

3. *The Participle.*—

Act. Part. m. s.	קוֹטֵל or קֹטֵל	*killing*, i.e. *one who kills*	
f. s.	קֹטֶלֶת or (more often) קֹטְלָה		[1]
m. pl.	קֹטְלִים	*f. pl.*	קֹטְלוֹת
Pass. Part. m. s.	קָטוּל	*killed*, i.e. *one who is* or *has been killed*	
f. s.	קְטוּלָה		
m. pl.	קְטוּלִים	*f. pl.*	קְטוּלוֹת

(a) The sh^{e}wa in fem. and pl. of act. ptc. is vocalic, *qô-ṭ^{e}-lâ*, *-lîm*, as it represents an original full vowel. The *ḥôlem* is unchangeable, whether written with or without *waw.*

The act. partic. denotes continuous action; *e.g.* הוּא יֹשֵׁב *he is, was sitting* (not *he sat*).

(b) Of the *passive* voice there are few remaining traces besides the participle.[2]

Uses of the Imperfect.—The Impf. expresses:

(*a*) The Present, *he kills* (especially of general truths; *e.g.* a bribe *blindeth* (impf.) the clear-sighted. Ex. 23. 8.

(*b*) The Imperfect, *he killed* (particularly of repeated past acts, i.e. *used to kill*: Latin or Greek impf.); *e.g.* a mist *used to go up*, Gen. 2. 6.

(*c*) The Future, *he will kill.*

(*d*) The Potential, *he may* or *can kill*, *might*, *could*, *would*, &c., kill. (See § 46.)

[1] When the *fem. ptc.* has the force of a substantive, it tends to retain the long *ē* of the masc.; *e.g.* יֹלֶדֶת *a woman in travail* (יָלַד *to bear*).

[2] For other traces see § 33. 3 c.

3. *Formation of Imper.* and *Inf. Cstr.*—As in Active vbs. the *imperat.* of Stative vbs. agrees with the impf., *e.g.* כָּבֵד, יִכְבַּד, כְּבַד; but the *infin. cstr.* of Stative vbs. is generally in *ō* (not *a*); *e.g.* קָרֹב, שָׁנֹא. Sometimes the inf. cstr. has a fem. ending of the type יִרְאָה from יָרֵא; *e.g.* לְיִרְאָה אֶת־יהוה *to fear Yahweh.* Other rarer forms occur.

4. *Form of the Participle.*—The Active verb has the Ptc. of the form קֹטֵל; the Ptc. of the Stative verb is the same as the Perfect, קָרֵב *drawing near*, which is strictly a verbal adj. rather than a partic. The *ô* of act. ptc. is unchangeable, the *ā* of stat. is only tone-long, therefore changeable: כָּבֵד, f. כְּבֵדָה. These verbal adjectives frequently retain their ֵ in the cstr. plur.; *e.g.* שְׂמֵחֵי (as well as שְׂמֵחֵי) from שָׂמֵחַ *rejoicing.* The cstr. pl. of יָרֵא *fearing*, is always יִרְאֵי; *e.g.* יִרְאֵי יהוה *those who fear Y.*

5. Of statives in *ē*, which are numerous, only a few have *ē* invariably, *á* frequently occurring instead; *e.g.* קָרֵב and קָרַב *to draw near.*

6. The perfect of Stative verbs usually corresponds to the English present; *e.g.* זָקַנְתִּי *I am old*, יָכֹלְתִּי *I am able*, יָדַעְתִּי *I know* (cf. Lat. *novi*). This use of the perf. is found with other verbs denoting affections or states of the mind: בָּטַחְתִּי *I trust* (have set my confidence), זָכַרְתִּי *I remember, memini*, *μέμνημαι.* The condition or state is regarded as the abiding result of a past experience.

גָּדַל to be great, become great
יָכֹל to be able
מָתוֹק to be sweet
עָמֹק to be deep
„ deep

קָדַשׁ to be holy
קָדוֹשׁ holy
זָקֵן to be old
צָדַק to be just
חָפֵץ to delight in

יָרֵא to fear
„ fearing
קָרֵב to draw near
לָמַד to learn
שָׂבַע (שָׂבֵעַ) to be sated (*acc.*)
מָלֵא to be full (*acc.*)

קָטֹן to be little
„ little
שָׁמַע to hear
רָעֵב to be hungry

לֶ֫חֶם	bread	עוֹלָה	*f.* burnt-offering
זֵ֫כֶר	remembrance, memorial	רָקֵב	to rot
רִנָּה	*f.* ringing cry	נְעוּרִים	*pl.* (time of) youth
חַיִּים	*pl.* life	מַחֲשָׁבָה	*f.* (*cstr. pl.* מַחְ׳) thought

EXERCISE. PARSE AND TRANSLATE.

תִּשְׁפַּ֫לְנָה, קָטֹ֫נְתִּי, תִּקְטַן, יָכְלָה, יְכָלְתֶּם, אֶשְׁכַּל, לִבְשִׁי, נִכְבַּד,
תִּכְבְּדִי, אֶגְדַּל, רָעֵבוּ׃
קוֹל שׁוֹפָר לֹא נִשְׁמַע וְלַלֶּחֶם לֹא נִרְעָב׃ 2 לֹא יָכֹלְתָּ לִסְפֹּר
הַכּוֹכָבִים׃ 3 יִגְדַּל שֵׁם יהוה עַד עוֹלָם׃ 4 קְרַב וּשְׁמַע אֶת־כָּל־
הַדְּבָרִים אֲשֶׁר אָנֹכִי דֹבֵר אֵלֶיךָ׃ 5 עַתָּה יָדַעְתִּי כִּי יְרֵא אֱלֹהִים
אָתָּה׃ 6 יהוה אֱלֹהַי גָּדַלְתָּ מְאֹד׃ 7 זֵכֶר צַדִּיק לִבְרָכָה וְשֵׁם
רְשָׁעִים יִרְקָב׃ 8 קָרוֹב אַתָּה יהוה וְכָל־מִצְוֹתֶיךָ אֱמֶת תִּקְרַב
רִנָּתִי לְפָנֶיךָ׃ 9 לְעֵת זִקְנַת שְׁלֹמֹה לֹא הָיָה לְבָבוֹ שָׁלֵם עִם־
יהוה אֱלֹהָיו כִּלְבַב דָּוִיד׃ 10 יִקְרָא הַמֶּלֶךְ בְּסֵפֶר הַתּוֹרָה
כָּל־יְמֵי חַיָּיו לְמַעַן יִלְמַד לְיִרְאָה אֶת־יהוה אֱלֹהָיו׃ 11 לֹא
יִצְדַּק לְפָנֶיךָ כָל־בָּשָׂר׃ 12 קדוש אתה יהוה מלאה כל־הארץ
כבודך׃ 13 שבעתי עולות ודם פרים לא חפצתי׃

I cannot draw near. I will be great. Draw near. The God who made the heavens and the earth I (am) fearing. Ye cannot keep my statutes with (בְּ) all your heart. Thou art little. Hear in order that thou mayest learn to fear Yahweh thy God. They are not able to pursue after me. I am bereaved. I know that thou shalt assuredly reign. Cease to draw near before me, for your hands are full of blood (*pl.*). How great art thou (O) my God, very deep are thy thoughts.

§ 23. JUSSIVE. COHORTATIVE. WAW CONSECUTIVE.

1. Besides the ordinary imperfect, which expresses the action simply, there are certain modifications of it which indicate the relation of the action to the speaker's will or feelings. The speaker may throw his own feeling into the word in two ways, either by a sharp, hasty utterance of it, thus expressing peremptory *wish*; or, on the contrary, by a

lengthening out of the word, giving expression to the *direction* of the mind or action. The short form that arises in the first way is called the *Jussive*, the other or lengthened form has been named the *Cohortative*.

(1) *The Jussive.*—The Jussive, which aimed at being as abrupt and brief as possible, arises through a contraction of the last syll. of the impf.; but the laws of the tone and of the formation of syllables usually make an actual shortening of the imperfect form impossible; *e.g.* יִקְטֹל *yiqṭṓl*, could not, even in the interest of abruptness, become יִקְטֶל *yiqṭol*, for that would violate the principle laid down in § 5. 1 b; it must therefore remain יִקְטֹל *yiqṭṓl*. Consequently, in all parts of the regular verb except the *Hiphʿil* (§ 27. 1 *a*: impf. יַקְטִיל, jussive יַקְטֶל—short *i* of an ultimate *yáqṭil*[1] lengthened to tone-long *ē*), *the Jussive coincides with the ordinary impf.*; and in all forms with inflectional terminations the juss. and ordinary impf. coincide. *The Jussive is found only in 2nd and 3rd persons.*

The Jussive (as the name implies) expresses *a command*, as יִקְטֹל *let him kill* (thus taking the place of the non-existent 3rd pers. imperative); or, less strongly, *an entreaty*, *request*, &c.—*may he kill*; or, with a negative, *a dissuasion*, as אַל־תִּקְטֹלוּ *do not* (ye) *kill*.

Note (i.) that the imperative is used only for commands, *not for prohibitions*—these require the jussive (= impf.); e.g. קְטֹלוּ *kill*, but *do not kill*, אַל־תִּקְטְלוּ (not אַל־קִטְלוּ).

(ii.) The regular negative with prohibitions is אַל; *e.g.* אַל־תִּקְטְלוּ, not לֹא תִקְטְלוּ. But לֹא can be used of a very emphatic, and especially of a divine, prohibition, exactly like our *thou shalt not*; *e.g.* לֹא תִגְנֹב *thou shalt not steal*.

(2) *The Cohortative.*—The Cohortative is formed by adding the syllable ָה *â* to the impf. As before וּ of the plur., so before cohortative ָה, the vowel of the 2nd syllable becomes shᵉwa; as יִקְטְלוּ, so אֶקְטְלָה (from אֶקְטֹל). *The Cohort. is found* (with rare exceptions) *in 1st pers. only*—sing. and plur.

The Cohort. expresses the direction of the will towards an action, consequently *desire*, *intention*, *self-encouragement*, or (in 1st plur.) *exhortation*: אֶשְׁמְרָה *let me keep, I would keep,*

[1] Cf. Arabic impf. *yúqtilu*, jussive *yúqtil*.

I will keep (but more emotional than the simple אֶשְׁמֹר), נִשְׁמְרָה *let us keep*, &c.

2. *The Emphatic Imperative.*—The same termination ה֫ *â* is added to the imper. 2 *m. s.* to give it emphasis, as קָטְלָה *Oh kill!* *qoṭlâ* (half open, from *qṭōl*);[1] a form of the type קִטְלָה *qiṭlâ* also occurs, but chiefly in verbs whose impf. and consequently imperative end in *a*; *e.g.* impf. יִשְׁמַע, imper. שְׁמַע *hear*, and שִׁמְעָה. This Emph. Imper. appears chiefly in the irregular verb; *e.g.* קוּמָה *arise* (from קוּם)—frequently with no appreciable emphasis.

3. *Waw Consecutive.*—The conjunction וְ *and* is very frequently used not as a mere copulative to join or co-ordinate clauses, but with a certain subordinating power, so as to indicate that what is now added is the *result* or sequence of the preceding: as, *he spake* and (and so, and thus, then) *it was done.*

The usage is this:

After a simple *perfect* events conceived as following upon this perf. are expressed by *waw* joined with the *imperfect*; and conversely, after a simple *imperfect* the events conceived as following on it are expressed by *waw* with the *perfect.*

But it must not be said or supposed—as was implied by the old name *waw conversive*—that the *waw* really converts the one tense into the other: that is impossible. Various explanations of this curious phenomenon have been offered, but none will be probable which contradicts the fundamental character of the pf. and impf. as already explained (cf. § 46).

(1) (a) All the verbs following a perfect are put in the impf. *if they are immediately preceded by waw*; but if any word, however small (*e.g.* a pronoun, הוּא, or a negative, לֹא) intervene, then the construction reverts to the proper and natural tense: *e.g.* In the beginning God *created* (pf., בָּרָא) the earth, and the earth *was* (וְ with *impf.*) without form, and God *said* (וְ with impf.), and so on with imperfects. But if the connection between waw and the verb is *in any way* broken, the pf. is naturally and necessarily used. Hebrew says therefore either *and-said* (*waw* impf.) *God*, or *and God said* (pf.).

(b) *Waw consecutive* with the imperf. is pointed *exactly*

[1] This form cannot be fully understood till §§ 29, 31 are reached.

like the Article (§ 11); *e.g.* וַיִּקְטֹל *and he killed*, וָאֶקְטֹל *and I killed*, וְנִקְטֹל *and we killed.* Examples of usage:

He found the place and lay down מָצָא אֶת־הַמָּקוֹם וַיִּשְׁכַּב
„ *and did not lie down* וְלֹא שָׁכַב „
and the man lay down וַיִּשְׁכַּב הָאִישׁ, וְהָאִישׁ שָׁכַב

(2) (a) Similarly all the verbs following an impf. are put in the pf. *if they are immediately preceded by waw*, cf. 1 Sam. 19. 3, אֵצֵא וְעָמַדְתִּי *I will go out and stand*; but if the connection is in any way broken, the imperfect reappears. *E.g.* In that day *I will raise up* (impf.) the tabernacle of David, and *close up* (ו with pf.) the breaches thereof, and-its-ruins *I will raise up* (impf.) and *I will build it* (ו with pf.) as in the days of old. (Am. 9. 11.) Cf. Ezek. 11. 20.

(b) *Waw consecutive* with the perf. is pointed exactly like *waw* copulative (§ 15); וְקָטַל *and he will kill*, וּקְטַלְתֶּם *and ye will kill*, וּמָרָה *and he will rebel.* Examples of usage:

he will find the place and lie down יִמְצָא אֶת־הַמָּקוֹם וְשָׁכַב
„ *and will not lie down* וְלֹא יִשְׁכַּב „

So completely does this construction with *waw consecutive* pervade the language that it may be employed even when no simple tense actually precedes: a book may even begin with it (cf. Ruth, Esther, Jonah).

(3) To summarize: *and* with English *past* tenses in continuous narrative is usually *waw* consec. *impf.* following an initial (expressed or implied) perfect: *and* with English *future* tenses is usually *waw* consec. *perf.* following an initial (expressed or implied) impf. *E.g.* (a) God was (הָיָה) with me and kept (וַיִּשְׁמֹר) me, and gave (וַיִּתֵּן) me bread. (b) God will be (יִהְיֶה) with me and keep (וְשָׁמַר) me and give (וְנָתַן) me bread. In translating into Hebrew, the choice of the first verb as pf. or impf. is scrupulously determined by the nature of the idea to be expressed (*e.g.* Eng. *past* usually by Hebr. pf., and Eng. *fut.* by Hebr. impf.), and all the subsequent verbs are expressed by waw consec. with the *other* tense.

(4) It is important to note that the Tone in the impf. with waw consec. is usually retracted from the last syll. to the *penult*, when this syll. is open (cf. § 5. 1 b), as וַיֵּשֶׁב *and he dwelt*, וַיֹּאמֶר *and he said*; while in the perfect the Tone is usually thrown forward—in the 1st and 2nd *sing.* regularly,

but not in 1st *pl.*—from the penult to the last syllable: וְקָטַלְתִּי *and I shall kill*, וְקָטַלְתָּ (note the *methegh* in what is now 2nd place from tone, § 10. 2 a), but וְקָטַלְנוּ.

The drawing backward of the Tone in *waw consec. impf.* very well suggests its connection with what precedes, and the throwing of it forward in *waw consec. perf.* suggests its connection with what follows.

(5) (a) Waw consec. with impf. may follow not only an actual perf. but an expression equivalent to a perf.: *e.g.* in the year of king Uzziah's death *I saw* וְאֶרְאֶה (= *and-I-saw*, impf. after an implied pf.—Uzziah *died*).

(b) Similarly waw consec. with pf. may follow not only an actual impf. but its equivalent, e.g. *a participle*, thus: Behold, I am about to raise up (*ptc.* מֵקִים) a nation, *and they shall oppress* you (וְלָחֲצוּ)—or an *imperative*, וְאָמַרְתָּ לֵךְ *go and say*.

(6) Final clauses, *i.e.* those indicating the purpose or design of a preceding act, may be expressed by *simple waw* (*not* waw consec.) and impf.—or to be more correct, jussive or cohortative, e.g. *Draw near that I may judge* קְרַב וְאֶשְׁפְּטָה. *Serve him that he may deliver you* עִבְדֵהוּ וְיֵצֵל אֶתְכֶם (נצל Hiph.). That is, Hebrew simply places the facts side by side, *Draw nigh and I will judge.* It may, of course, also use (with the impf.) the final particle לְמַעַן *in order that*—which may or may not be followed by אֲשֶׁר; *e.g.* I will do marvellous things, *in order that thou mayst know* that there is none like me לְמַעַן (אֲשֶׁר) תֵּדַע.

(7) Two verbs of which the meaning is synonymous or the action contemporaneous are sometimes joined by *simple waw* rather than by waw consec.; *e.g.* אֲנִי זָקַנְתִּי וְשִׁבְתִּי *As for me I am old and* (וְ pretonic, § 15. 1 d) *greyheaded*, כָּשְׁלוּ וְנָפָלוּ *they have stumbled and fallen.*

גָּדַל	*st.* to grow up	שָׂרַף	to burn	בְּכֹרָה	*f.* birthright
גָּוַע	*st.* to expire	פָּקַד	to visit	שָׂרָה	Sarah
קָצַף	to be angry	חֵת	Heth	עָמַד	to stand
לָכַד	to take (capture)	בְּנֵי־חֵת	the Hittites	מוֹאָב	Moab
מָכַר	to sell	הֵלַם	hither	חָיָה	to live
רָמַשׂ	to creep	גָּבַר	to be strong, prevail	עֵגֶל	calf
שָׁלַח	to send, stretch out (the hand)			קֹדֶשׁ	holiness
עוֹף	(*coll.*) flying creatures, fowls, birds.			מְעָרָה	*f.* cave
בֵּין	between (*p.* 190)	פֶּן־	(§ 10. 3 b) lest	עֵד	witness

מַעֲלָל deed, practice (only in *plur.*, and usually in bad sense), כְּ . . . כְּ (also כֵּן . . . כְּ) *as . . . so.* Usually with כְּ . . . כְּ the first term is the subject and the second the standard with which it is compared; *e.g.* וְהָיָה כַּצַּדִּיק כָּרָשָׁע and the righteous shall be as the wicked; כַּגֵּר כָּאֶזְרָח the sojourner as the home-born; כָּמוֹךְ כְּפַרְעֹה[1] thou art as Pharaoh.

EXERCISE. TRANSLATE.

אֶשְׁמְרָה תּוֹרָתְךָ תָּמִיד: 2 נִבְרָתָה בְרִית אֲנִי וְאַתָּה וְהָיָה
לְעֵד בֵּינִי וּבֵינֶךָ: 3 אָמַר אַבְרָהָם אֶל־בְּנֵי חֵת מִכְרוּ לִי קֶבֶר
וְאֶקְבְּרָה מֵתִי מִלְּפָנָי: 4 אַל־תִּקְצֹף יהוה עַד־מְאֹד: 5 אַל־
תִּקְרַב הֲלֹם כִּי הַמָּקוֹם[2] אֲשֶׁר אַתָּה עוֹמֵד עָלָיו אַדְמַת קֹדֶשׁ
הוּא: 6 אָמַר יַעֲקֹב אֶל־עֵשָׂו מִכְרָה [3]כַּיּוֹם אֶת־בְּכֹרָתְךָ לִי
וַיִּמְכֹּר לוֹ אֶת־בְּכֹרָתוֹ: 7 אָמַר יהוה הֵן הָאָדָם הָיָה כֵּאלֹהִים
יֹדֵעַ טוֹב וָרָע וְעַתָּה פֶּן־[4]יִשְׁלַח יָדוֹ וְלָקַח מֵעֵץ הַחַיִּים וְאָכַל
[5]וָחַי לְעוֹלָם: 8 וְהַמַּיִם גָּבְרוּ מְאֹד מְאֹד עַל־הָאָרֶץ וַיִּגְעַשׁ
כָּל־בָּשָׂר הָרֹמֵשׂ עַל־הָאָרֶץ בָּעוֹף וּבַבְּהֵמָה וְכֹל הָאָדָם: 9 וְהָיָה
כָּעָם כַּכֹּהֵן וּפָקַדְתִּי עָלָיו מַעֲלָלָיו: וְאָכְלוּ וְלֹא יִשְׂבָּעוּ כִּי
אֶת־יהוה עָזָבוּ: 10 נקרבה אל־יהוה וישפט ביני וביניך:
11 וישכחו בני־ישראל את־יהוה אלהיהם וימכר אותם ביד
מלך מואב:

Thou shalt not lie down in that place. Let me lie down. Do not (ye) draw near. May Yahweh judge between me and (between) this people. Hear my prayer (O) our God.

[1] The word כְּ *as, like*, uses the poetic form כָּמוֹ as the base for *light* suffixes, with which the accent is on the penult, with pretonic *ā*; and the base כְּ for *heavy* suff., with which the accent is on the last syll., with pretonic *ā*. Thus: כָּמֹנִי, כָּמוֹךָ, כָּמוֹהוּ, כָּמוֹהָ, כָּמוֹנוּ, כָּמֹכֶם, כָּהֵם, כְּכֶם.

[2] עליו . . . אשר = *on which* (cf. § 13. 2 a).

[3] = at (about) to-day, *i.e.* now, at once, first of all.

[4] Impf. of שלח.

[5] חַי pf. Qal of חָיָה, the ultimate form of חָיָה *to live* (cf. סב, סָבַב, § 42); and for change of ultimate יְ into הָ, see § 44. The word cannot be completely understood till these later paragraphs are reached. The *waw* has ָ, because it is in pretone, § 15. 1 d.

Sell to me this cave that I may bury my dead there. The man ate of the tree which (was) in the garden and God was very angry. And the calf I took and burnt it[1] with (in the) fire. Thus saith (*perf.*) Yahweh: Behold I will-give (*ptc.*) this city into the hand of the king of Bābel, and he will burn it[1] with fire. Sarah bare to her husband a son, and the boy grew up. And God called the light (*dat.*) day and the darkness he called night. And thou shalt keep his law continually. And I remembered his words. And it shall be, like prophet, like priest.

§ 24. SCHEME OF THE REGULAR VERB.

	simple.	*intens.*	*caus.*	*simp.*	*intens.*	*caus.*
act.	qal	pi'ēl	hiph'il	פָּעַל	פִּעֵל	הִפְעִיל
pass.	—	pu'al	hoph'al	—	פֻּעַל	הָפְעַל
refl.	niph'al	hithpa'ēl	—	נִפְעַל	הִתְפַּעֵל	—
				קָטַל	קִטֵּל	הִקְטִיל
				—	קֻטַּל	הָקְטַל
				נִקְטַל	הִתְקַטֵּל	—

1. The names *simple*, *intensive*, &c., have been explained § 20. 4.

2. The word פָּעַל *to do*, formed the paradigm of the original grammarians. Now the language, possessing no general terms like *reflexive*, *intensive act.*, and such like, made use of the parts of *this* verb that were *simple reflex.*, *intens. act.* and the like, as names for the same parts in all verbs. Thus the *intens. act.* of פָּעַל *Pā'al* is פִּעֵל *Pi'ēl*; hence instead of speaking of the *intens. act.* of a verb we speak of its *Pi'ēl*: the *caus. act.* of פָּעַל is הִפְעִיל *Hiphʿîl*; hence instead of speaking of the *caus. act.* of a vb. we speak of its *Hiphʿîl*, &c.;—much as if, taking *amare* as the paradigm Latin verb, we should describe *monebo* as the *amabo* of *monere*, or *rexi* as *the amavi* of *regere*.

The *simple* form of the vb., however, is always called the *Qal*, not the *Pā'al*.

The use of פָּעַל as a Paradigm is unfortunate, because, its

[1] אֵת with suffix, § 20. 10.

second radical being a guttural, the characteristics of several of the parts, such as the intensive, which duplicates the middle radical, are obscured; פָּעֵל necessarily fails to indicate this duplication, which is obvious, *e.g.*, in such a word as קִפֵּל. Hence the word קָטַל (though poetical and defective) is generally used in modern grammars.[1]

3. "Intensive" means that which is increased *within*, and to express intensity the middle radical of the verb is doubled; *e.g.* קִפֵּל. "Extensive" or causative means what is increased *without*; and to express the causative a syllable is attached to the outside; *e.g.* הִקְטִיל.

4. Very few verbs are used in all these parts—only six, it is said, out of about fourteen hundred; but they must all be equally familiar to the student, because, with many verbs, the intensive or the causative forms are as frequent as, or more frequent than, the *Qal*, and are sometimes even the only form in use: *e.g.* נִסָּה, intensive, *to try, test*; הִשְׁלִיךְ, causative, *to cast*. But these forms are modelled exactly on the *Qal*; so that when the *Qal*, in its pf., impf., imper., inf., and ptc., is thoroughly understood, the other forms put no additional strain on the memory. Hence the importance of knowing the *Qal*.

WORDS FOR PRACTICE ON THE ABOVE SCHEME.

כתב to write	גדל to be great	כבד to be heavy	גנב to steal
משל to rule	רדף to pursue	מלך to govern	פקד to visit
מכר to sell	לכד to capture	דבר to speak	קדשׁ be holy

§ 25. THE SIMPLE REFLEXIVE OR *NIPHʿAL*.

(See Paradigm, p. 208)

1. The characteristic letter of the Niphʿal is *n*. In the perf. *ni* (probably orig. *na*) is prefixed to the stem—thus נִקְטַל; and the first syllable is closed (נִשְׁבַּר); in the impf. the prefix is *yin*, the *n* of which naturally assimilates with

[1] The learner must not use קָטַל in Prose composition for "kill." The word is rare in Heb., and in use only in Poetry. Its prose equivalent is הָרַג (*slay*) or *Hiphʿil* of מוּת *to die*—הֵמִית (*cause to die*); cf. § 40. 3.

the following consonant—thus (יִנָּקְטֵל =) יִקָּטֵל. The imperative, as we have seen (§ 21. 1 c), is usually formed from the impf. by dropping the pronominal prefix; but, as such a form as קָטֶל *qqāṭēl* is impossible, a secondary ה was prefixed (perhaps on the analogy of the Hiph'îl, § 27), yielding the form הִקָּטֵל, which is also, as we should expect (§ 21. 2 a. i.), infinitive construct. With the perf. (נִקְטַל) the inf. abs. is נִקְטֹל; with the impf. it is הִקָּטֹל (also הִקָּטֵל). The participle is like the pf., only with long *ā*: נִקְטָל *m.*, נִקְטָלָה *f.*

2. Niph. is inflected exactly like Qal: נִקְטַל, נִקְטְלָה, נִקְטַלְתָּ, &c.; impf. יִקָּטֵל (in pause often יִקָּטֶל, § 10. 4 c. ii.), תִּקָּטֵל, &c. אֶקָּטֵל (or אִקָּטֵל), but cohortative always אִקָּטְלָה. With *waw consec.*, as the penult is open, the tone is usually retracted to it (§ 23. 3. 4) and the last syllable shortened: thus, וַיִּקָּטֵל, but וַיִּקָּטֶל.

3. In meaning the Niph'al is (i.) properly the reflexive of the simple form or Qal, as שָׁמַר *to keep*, נִשְׁמַר *to keep oneself, to beware*, נִסְתַּר *to hide oneself*. (ii.) It is also used of reciprocal action: נִלְחַם *to fight* (*i.e.* with *one another*; cf. Greek middles and Latin deponents, *μάχεσθαι*, *luctari*); נִדַּבְּרוּ they spoke to *one another*. But (iii.) the common use of Niph. is as *passive* of Qal, as שָׁבַר *to break*, נִשְׁבַּר *to be broken*, נִקְבַּר *to be buried*.

4. The Niph. part. has sometimes the force of the Latin gerundive; *e.g.* נֶחְמָד *to be desired, desirable*. (ֶ for ַ before guttural, § 8. 1 b.)

5. The agent after the Niph. is usually expressed by ל; e.g. *And death shall be chosen by all the remnant*, וְנִבְחַר מָוֶת לְכֹל הַשְּׁאֵרִית; *And Yahweh let himself be entreated by him*, וַיֵּעָתֶר לוֹ יהוה.

מָלֵא to be full	גָּמַל to wean		N. סָתַר	to hide oneself
Niph. to be filled	*N.* to be weaned			to be hidden
גָּרַשׁ to drive out	לָחַם *N.* to fight		מָלַט *N.* to escape	
נָחַם *N.* to repent	שָׁחַת *N.* to be corrup-		מַבּוּל flood (of Noah)	
דָּרַשׁ to seek	שָׁעַן *N.* to lean	[ted	זְרוֹעַ *f.* arm	
רָשָׁע wicked	חָמָס violence		מָצָא to find	
שָׁקַל to weigh	בָּבֶל Babylon		פַּח bird-trap, snare	

בִּינָה *f.* understanding (*noun*).

EXERCISE. TRANSLATE.

נִשְׁמָר, הִשְׁפֵּט, נִפְקַדְתֶּם, אֶשָּׁבֵר, נִכְתְּבוּ, נִשָּׁפְטָה, לְהִמָּלֵט,
יִשָּׁקֵל, תִּלָּחֵם, נִלְחַמְתִּי, תִּזָּכַרְנָה:
הָרְשָׁעִים לֹא יִכָּתְבוּ בְּסֵפֶר חַיִּים: 2 הַפַּח נִשְׁבָּר וַאֲנַחְנוּ
נִמְלָטְנוּ: 3 וַתִּשָּׁחֵת הָאָרֶץ לִפְנֵי אֱלֹהִים וַתִּמָּלֵא הָאָרֶץ חָמָס:
4 שֹׁפֵךְ דַּם הָאָדָם בָּאָדָם דָּמוֹ יִשָּׁפֵךְ: 5 וַיִּגְדַּל הַיֶּלֶד וַיִּגָּמַל:
6 נִגְרַשְׁתִּי הַיּוֹם מֵעַל פְּנֵי הָאֲדָמָה וּמִפָּנֶיךָ אֶסָּתֵר: 7 וַיִּנָּחֶם
יהוה כִּי עָשָׂה אֶת־הָאָדָם בָּאָרֶץ: 8 לֹא יִכָּרֵת עוֹד כָּל־בָּשָׂר
[1]מִמֵּי הַמַּבּוּל: 9 בָּא הָאֹיֵב אֶל־הָעִיר וְלֹא יָכֹל לְהִלָּחֵם עָלֶיהָ:
10 ותשרף העיר באש: 11 השמר לך פן־תכרת ברית ליושב
הארץ ולקחת מבנותיו לבניך:

Yahweh is near to the broken of heart. I am hidden from the face of my God. Hide thyself from his face. Ye shall hide yourselves on that day. And the earth was corrupted, and all flesh was cut off by the waters of the flood. The arms of the wicked shall be broken. Let me escape in the day of fighting (*inf. cons.*). And the earth was filled with blood (*acc.*). His dead was buried out of his sight.[2] Thus saith (*perf.*) Yahweh the God of Israel: Behold I give (*ptc.*) this city into the hand of the king of Babylon and he shall burn it with fire, and thou shalt not escape from his hand, but thou shalt be captured and given into his hand. Trust in Yahweh with all thy heart, and lean not unto (אֶל־) thine own understanding.

§ 26. THE INTENSIVE ACT., PASS., AND REFLEX., *PIʿĒL*, &C.

(See Paradigm, p. 209.)

The characteristic of the Intensive, both in verbs (קִטֵּל) and nouns (גַּנָּב *a thief*), is the duplication of the middle stem-letter. Nouns of this class frequently indicate one who

[1] מֵי and מֵימֵי, *cstr. pl.* of מַיִם: always the longer form before suffixes.
[2] *From before him.*

practises a trade or profession—one who performs a certain act *often, habitually*; *e.g.* גַּנָּב *a thief*, טַבָּח *a cook*, חָרָשׁ *an artificer* (primarily חַרָשׁ; therefore the cstr. is not חֶרַשׁ but חָרַשׁ, § 8. 4 b).

1. *The Pi'ēl.*—(*a*) i. The perf. of the Pi'ēl, or intensive, has the vowel *i* in the first syllable; in the second usually *ē* (קִטֵּל: hence the word Pi'ēl), frequently *a* (אִבַּד *to destroy*, לִמַּד *to teach*), and three times *e* (דִּבֶּר *to speak*, כִּבֶּס *to wash*, כִּפֶּר *to atone*). The impf. is of the type יְקַטֵּל (' without dagh. f. in waw consec. וַיְקַטֵּל, not וַי, § 7. 5); hence the imper. and the inf. cstr. (usually also inf. abs., which rarely has קַטֵּל) are of the type קַטֵּל (§ 21. 1 and 2 a).

ii. Pi'ēl is inflected exactly like Qal: קִטֵּל, קִטְּלָה, &c., except that in pf. (after 3rd person) the second syllable, when closed, has the vowel *a* (doubtless the orig. vowel of the Pi.); *e.g.* קִטַּלְתָּ. The impf. is also regular, תְּקַטֵּל יְקַטֵּל (the *ē* is retained in the 2nd and 3rd pl. fem. תְּקַטֵּלְנָה). See Paradigm, p. 209.

iii. The dagh. f. is omitted from certain letters when they are followed by vocal sh^{e}wa (cf. § 7. 5); *e.g.* בִּקְּשׁוּ (not בקשו) *they sought*, הַלְלוּ (§ 7. 5, § 3. 2 3 b) *praise ye* (not הללו).

(*b*) Pi'ēl is (i.) properly intensive of Qal; that is, it adds such ideas as *often, much, for a long time*, &c., to the simple idea of the verb, as שָׁבַר *to break*, שִׁבֵּר *to break in pieces*, שָׁאַל *to ask*, Pi. שִׁאֵל *to beg* (cf. סָפַר *to count*, סִפֵּר *to recount, relate*); or it implies less often, that the action of the verb is done *by many* or *to many*. Cf. קָבַר *to bury*, קִבֵּר *to bury many*. (ii.) Since eagerness may show itself in urging others to similar action, the Pi'ēl frequently has a *causative force*: לָמַד *to learn*, לִמֵּד *to cause to learn*, i.e. *to teach*. So חָיָה *to live*, חִיָּה (§ 44. 1 a) *to let live, to spare*. For similarly strengthened consonant producing intensive force, cf. Germ. *wachen, wecken* (*watch, wake*).

2. *Pu'al.*—Pu'al is the proper *passive* of Pi'ēl in its various senses; *e.g.* בִּקֵּשׁ *to seek*. Pu. בֻּקַּשׁ *to be sought*.

It is inflected exactly like Qal: pf. קֻטַּל, קֻטְּלָה, קֻטַּלְתָּ, &c.; impf. יְקֻטַּל, תְּקֻטַּל, תְּקֻטְּלִי, &c.

Characteristic of impf. Pi. and Pu. is the ָ at the beginning; the 1st pers., of course, begins with אָ. (§ 8. 2 a.)

3. *Hithpa'ēl.*—(*a*) i. The Hithpa'ēl is formed by prefixing the syllable *hith*, having reflexive force, to the root-form of the Pi'ēl, as קִטֵּל, הִתְקַטֵּל.

ii. When the syllable *hith* precedes the sibilants ס, שׁ, שׂ, the ת changes places with the sibilant, as הִשְׁתַּמֵּר for הִתְשַׁמֵּר *to take heed to oneself*; with צ the ת further becomes ט, as הִצְטַדֵּק *to justify oneself*, from צָדַק.

iii. With unsibilant dentals (ד, ט, ת) the ת is assimilated, as הִטַּהֵר for הִתְטַ֫הֵר *to purify oneself*, from טָהֵר *to be clean, pure*; מִדַּבֵּר (ptc.) *conversing*.

(*b*) In meaning Hith. is (i.) properly reflexive of Pi'ēl, as קִדֵּשׁ *to sanctify*, הִתְקַדֵּשׁ *to sanctify oneself*. (ii.) But it very often implies that one *shows himself as*, or *gives himself out as*, performing the action of the simple verb; *e.g.* הִתְנַקֵּם *to show oneself revengeful*, הִתְעַשֵּׁר *to give oneself out to be rich*, הִתְנַבֵּא *to act like an ecstatic prophet, rave*. (iii.) It may express reciprocal action תִּתְרָאוּ (fr. רָאָה *to see*, cf. § 36. 1. 3, § 44) *ye look upon one another*. (iv.) It may express action *upon* or *for oneself*; cf. הִתְהַלֵּךְ (fr. הָלַךְ *to go*) *to go to and fro for oneself*, i.e. *to walk about*.

(*c*) As in Pi. pf. the final vowel is frequently (the original) *a*; cf. הִתְאַנַּף *he was angry* (so also in impf. and imper.) and always in pause (as *ā*); *e.g.* הִתְאַזָּר *he has girded himself*.

4. The participles of Pi., Pu., and Hithp. follow the imperfect, and all begin with *m*: מְקַטֵּל, מְקֻטָּל, מִתְקַטֵּל. The מְ of Pi. and Pu. is written without a dagh. f. after the article (cf. § 7. 5), but methegh is used to indicate that the first syllable is not closed: הַמְהַלֵּךְ *he who walks in majesty* (not הַמְּ), לַמְנַצֵּחַ *for the musical director* (not לַמְּ).

5. Some rarer intensives are formed by doubling the last radical, *e.g.* שַׁאֲנַן *to be quiet*; or the last two, *e.g.* סְחַרְחַר *to palpitate*; or the first and last (omitting the weak middle letter), *e.g.* כַּלְכֵּל *to sustain*, pass. כֻּלְכַּל (*kolkāl*) from כּוּל (cf. § 40. 5). These last forms are known as *pilpēl*.

שָׁבַר to break	שִׁבֵּר to break in pieces	דִּבֶּר to speak
סָפַר to count	סִפֵּר to recount, tell	בִּקֵּשׁ to seek
קָדַשׁ to be holy	*Pi.* to sanctify	*Hithp.* to sanctify oneself
כָּבֵד to be heavy	*Pi.* to honour, harden	*Hithp.* to get honour
גָּדַל to be great, grow	*Pi.* to bring up, magnify	*Hithp.* to magnify oneself
הָלַךְ to go	*Hithp.* to walk	חבא / סתר *Hithp.* to hide oneself
אַיִן no, none	כִּי אִם except	פָּשַׁע to rebel
פַּרְעֹה Pharaoh	לָמָּה (מָה, ל) for what reason? why?	

EXERCISE. TRANSLATE.

שִׁמְעוּ שָׁמַיִם כִּי יהוה דִּבֵּר בָּנִים גִּדַּלְתִּי וְהֵם פָּשְׁעוּ בִי׃ 2 וְלָמָּה תְכַבְּדוּ אֶת־לְבַבְכֶם כַּאֲשֶׁר כִּבְּדוּ מִצְרַיִם וּפַרְעֹה אֶת־לִבָּם׃ 3 הַשָּׁמַיִם מְסַפְּרִים כְּבוֹד אֱלֹהִים׃ 4 זִכְרוּ אֶת־יוֹם הַשַּׁבָּת לְקַדְּשׁ אֹתוֹ׃ 5 אֶת־הָאֱלֹהִים[1] הִתְהַלָּךְ־נֹחַ׃ 6 וַיִּשְׁמְעוּ אֶת־קוֹל יהוה מִתְהַלֵּךְ בַּגָּן לְרוּחַ הַיּוֹם וַיִּתְחַבֵּא הָאָדָם [2]וְאִשְׁתּוֹ מִפְּנֵי יהוה׃ 7 וְלָאָרֶץ לֹא יִכָּפֵר לַדָּם אֲשֶׁר שָׁפַךְ בָּהּ כִּי אִם בְּדַם שֹׁפְכוֹ׃ 8 מַה־נְּדַבֵּר וּמַה־נִּצְטַדָּק׃ 9 הָאֲבִיוֹנִים מְבַקְּשִׁים מַיִם וָאַיִן׃ 10 את־פניך יהוה אבקש׃ 11 נמצאו החמורים אשר הלכת לבקש׃ 12 ויקרא פרעה את־כל־חכמי מצרים ויספר להם את־חלמו׃

These are the words which I have spoken. Harden not your heart, lest Yahweh your God be angry. Seek ye his face. Walk before me and sanctify yourselves. I cannot speak to this people, for they have hardened their heart. We heard the voice of Yahweh walking in the garden and we hid ourselves from his face. He said unto the woman, Speak, and the woman spoke. I will honour them that honour me. And now, behold, the king walketh (*ptc.*) before you, and I am old, and I have walked before you from my youth until this day.

[1] See § 10. 3 a.

[2] 3 s. m. suff. from אִשָּׁה, *cstr.* אֵשֶׁת (cf. pp. 153, 101, 2nd col.).

§ 27. THE CAUSATIVE, *HIPH'ÎL, HOPH'AL.*

(See Paradigm, p. 209.)

1. *Hiph'îl.*—(*a*) i. The perfect of the Hiph. or causative is formed by prefixing the letter *h* with *i* (properly a thinned *a*) to the stem, and expanding the final vowel to *î*, הִקְטִיל. In the impf. the final syllable is the same (טִיל), and the first syllable has the vowel *a*: thus יַקְטִיל (יַהַקְטִיל with ה dropped, § 14. 1 e). The jussive (which in the regular vb. differs from the impf. *only in the Hiph.*) is יַקְטֵל (cf. § 23. 1. 1); so *waw consec.* וַיַּקְטֵל. Hence the imper. is of the type הַקְטֵל (§ 21. 1). So also inf. abs.; inf. cstr. is הַקְטִיל.

ii. The Hiph. is inflected regularly. We have only to remember that the final *î*, being long, is maintained, as is natural, in open syllables, *i.e.* with vocalic affixes (*a i u*) and has the accent; *e.g.* הַקְטִילָה f., הַקְטִילוּ pl., הַקְטִילִי imper. s. f., הַקְטִילָה emph. imper. (§ 23. 2); in shut syll. it becomes *a* (probably the original vowel) in perf. (*e.g.* הִקְטַלְתָּ), and generally *ē* after the perf. (*e.g.* תַּקְטֵלְנָה). In both these respects it resembles the Pi'ēl.

iii. Pf. הִקְטִיל, הִקְטִילָה, הִקְטַלְתָּ, &c.; impf. יַקְטִיל, תַּקְטִיל, &c. See Paradigm.

(*b*) In meaning Hiph. is (i.) causative of Qal, as פָּקַד *to oversee*, הִפְקִיד *to make one oversee, to entrust to*; קָדַשׁ *to be holy*, הִקְדִּישׁ *to sanctify*. A rough analogy to the formation of the Hiph. may be found in Lat. cado, *caedo*; Ger. fallen *fällen*; Eng. fall, *fell*; rise, *raise*: a still closer analogy in the causative suffix *ig* in Esperanto; e.g. *veni*, to come, *venigi*, to cause to come, send for; *sani*, to be healthy, *sanigi*, to make healthy. (ii.) The Hiph. may be declaratory; *e.g.* הִצְדִּיק *to declare one to be* צַדִּיק *in the right*, i.e. *to acquit*; הִרְשִׁיעַ *to declare to be* רָשָׁע *in the wrong*, i.e. *to condemn.* (iii.) The Hiph. is very frequently used of actions or states which we express by a neuter or intransitive vb.; cf. הֶאֱמִין *to trust*, הֶחֱזִיק *to be strong*. But we must not say that the Hiph. is intrans. or that it stands for the Qal: the transitive idea is genuinely present to Semitic feeling; *e.g.* הֶחֱזִיק *to develop strength*, הֶחֱרִישׁ *to keep silence* (*to be silent*), &c.

(*c*) Since the Pi'ēl, as we have seen (§ 26. 1 *b*) frequently

has this meaning, it happens that in some vbs. *both* forms are used causatively; *e.g.* אִבֵּד (Pi.) and הֶאֱבִיד (Hiph.) *to destroy*; but generally if both forms are in use, they differ in meaning; *e.g.* כָּבֵד *to be heavy*, Pi. כִּבֵּד *to honour*, Hiph. הִכְבִּיד *to make heavy* (also *to bring to honour*).

(*d*) If the Qal is transitive, the Hiph. takes two accusatives: לָבַשׁ *to put on* (clothes, acc.); וַיַּלְבֵּשׁ אֹתוֹ בִּגְדֵי־שֵׁשׁ *and he clothed him with garments of fine linen.*

2. *Hophʿal.*—The Hoph. is *passive* of the Hiph. in its various senses; *e.g.* הִשְׁלִךְ *to cast*, הָשְׁלַךְ (*hoshlakh*) *to be cast.* It is inflected exactly like Qal in pf.: impf. יָקְטַל (fr. יָהְקַטַל, *h* dropped). See Paradigm, p. 209. In the first syllable, especially in the participle under the influence of the מ, the vowel is sometimes *u*; cf. מֻשְׁלָךְ.

3. The first syllable of Hiph. and Hoph. in all parts is closed: hence הַצְדִּיק (not ד). The participles begin with מ and follow the impf. (only Hoph. like Niph. has ָ in 2nd syllable) מַקְטִיל, מָקְטָל.

מָלַךְ to be king, rule	*Hiph.* to make king	שָׁלַךְ	*Hiph.* to cast
צָדַק to be just	*Hiph.* to justify	שָׁמַד	*Hiph.* to destroy
שָׁכַן to dwell	*Hiph.* to place	בָּדַל	*Hiph.* to divide
זָכַר to remember	*Hiph.* to commemorate	שָׁחַת	*Hiph.* to corrupt, deal corruptly

פָּשַׁט to strip off (a garment) *Hiph.* to strip (one of a garment) —*two accus.*

מטר *Hiph.* to send rain, rain יֵשׁ (יֶשׁ־) there is

בְּעַד away from, behind; through (a window), over (a wall)

רִק (רֵיק) empty	כָּרַע	to bow down	
עֵדֶן Eden (delight)	רְאוּבֵן	Reuben	יָרָבְעָם Jeroboam
כְּרוּב cherub	בּוֹר	pit, well	
	יַסְתִּיר פָּנָיו	*he will hide his face*	
	יַסְתֵּר „	*may he hide his face*	
	וַיַּסְתֵּר „	*and he hid his face*	
	הַסְתֵּר, הַסְתִּירָה פָּנֶיךָ	*hide thy face*	
	אַל־תַּסְתֵּר „	*hide not thy face*	
	אַסְתִּירָה פָּנַי	*let me hide my face*	
	הַסְתֵּר יַסְתִּיר פָּנָיו	*he will assuredly hide his face*	

EXERCISE. TRANSLATE.

אַתָּה הְמֻלַּבְתָּ אֹתִי תַּחַת דָּוִד אָבִי: 2 הִנֵּה בָּנַי בָּעָם הַזֶּה
וְהִשְׁמַדְתִּי אֹתָם מֵעַל־פְּנֵי הָאֲדָמָה: 3 וַיַּשְׁכֵּן אֱלֹהִים לִפְנֵי גַן
עֵדֶן אֶת־הַכְּרֻבִים לִשְׁמֹר דֶּרֶךְ עֵץ הַחַיִּים: 4 נָתַן אֱלֹהִים
מְאֹרוֹת בִּרְקִיעַ הַשָּׁמַיִם לְהַבְדִּיל בֵּין הַיּוֹם וּבֵין הַלָּיְלָה:
5 וְאָנֹכִי הַסְתֵּר אַסְתִּיר פָּנַי בַּיּוֹם הַהוּא 6 הִנֵּה רֹאשׁוֹ מֻשְׁלָךְ
אֵלַיִךְ בְּעַד הַחוֹמָה: 7 וַיִּשְׁלְחוּ וַיִּקְרְאוּ אֶת־יָרְבְעָם וַיַּמְלִיכוּ
אֹתוֹ עַל־יִשְׂרָאֵל: 8 וְהָרָקִיעַ הָיָה מַבְדִּיל בֵּין מַיִם לָמָיִם:
9 אל־תכתר את־פניך מהעם הזה: 10 וימטר יהוה על־
העיר אש מן־השמים וישמד אותה מעל־פני האדמה:

There is a time to keep and a time to cast away. Justify not the wicked. Let me hide my face from this evil people, for they have done-corruptly (*Hiph.*) before me upon the earth. The king said, Cast his head unto us over the wall; and they cast his head unto them. For he will surely (*inf. abs.*) rain fire from heaven upon that evil city and will destroy it, and it shall not be remembered any more for ever. The prophet found the child laid (*Hoph. ptc.* of שָׁכַב) upon his bed. We went down unto the city to fight against it, but we could not destroy it. Reuben said, Spill not blood, cast him into this pit which (is) in the wilderness; and they stripped Joseph and cast him (into) the pit (*acc.*, § 17. 3), and the pit (was) empty.

§ 28. SKELETON PARADIGM OF THE REGULAR VERB.

	simple		*intensive*			*causative*	
	qal	niph.	pi'ēl	pu'al	hithp.	hiph.	hoph.
	act.	*reflex.*	*act.*	*pass.*	*reflex.*	*act.*	*pass.*
perf.	קָטַל	נִקְטַל	קִטֵּל	קֻטַּל	הִתְקַטֵּל	הִקְטִיל	הָקְטַל
imperf.	יִקְטֹל	יִקָּטֵל	יְקַטֵּל	יְקֻטַּל	יִתְקַטֵּל	יַקְטִיל	יָקְטַל
imper.	קְטֹל	הִקָּטֵל	קַטֵּל		הִתְקַטֵּל	הַקְטֵל	
inf. cstr.	קְטֹל	הִקָּטֵל	קַטֵּל	קֻטַּל	הִתְקַטֵּל	הַקְטִיל	הָקְטַל
inf. abs.	קָטוֹל	הִקָּטֵל	קַטֵּל	קֻטֹּל		הַקְטֵל	הָקְטֵל
ptc. act.	קֹטֵל		מְקַטֵּל		מִתְקַטֵּל	מַקְטִיל	
ptc. pass.	קָטוּל	נִקְטָל		מְקֻטָּל			מָקְטָל

1. The names N*i*ph'*a*l, P*i*'ēl, &c., indicate what *vowels* verbs have in the *perfects* of these parts.

The *i* in first syll. of Pi'ēl and Hiph'îl is a thinned *a*, which shows itself in all parts after the perf.; cf. יַקְטִיל, יַקְטֵל; and even the *ē* and *î* of second syll. seem to have arisen out of *a*.

2. The imperfect may be considered the part regulative of the imperat. and infin. cstr. (§ 21. 1 c, 2 a. i.), and these three parts end alike, cf. Qal יִקְטֹל, קְטֹל, Pi. יְקַטֵּל, קַטֵּל; and after the Niph. the participle also agrees, cf. Hiph. יַקְטִיל, מַקְטִיל.

The imperf. *ends like the perf.* after Niph., cf. Pi. pf. קִטֵּל, impf. יְקַטֵּל; and in Niph. it ends in *ē*, cf. יִקָּטֵל.

To this rule that the imperf. imper. and inf. cstr. end alike there is, first, the known exception of the Qal of intrans. verbs, in which infin. cstr. usually adopts *ō*, though the other two are in *a* (§ 22. 3); and second, the Hiph. imper. agrees, of course, not with the ordinary, but with the *jussive* imperf., and ends in *ē*; *e.g.* impf. יַקְטִיל, juss. יַקְטֵל, Hiph. הַקְטֵל (but pl. הַקְטִילוּ).

3. The infin. abs. has *o* in the last syll., except in Hiph. and Hoph., where it has *e*; though see § 26. 1 *a* on infin. abs. Pi'ēl.

4. The passives usually have no imperative.

5. After Niph. the preformative letter of the participle is מ, pointed as the preform. of imperf.; cf. Pi. יְקַטֵּל, מְקַטֵּל, Hoph. יָקְטַל, מָקְטָל. This מ is possibly the pron. מִי *who? whoever* (§ 13. 3).

6. Finally, it is of much consequence that the learner, before leaving the regular verb, should carefully note the following points, which must not, however, be committed to memory, but will be seen to be simply summary expressions of facts which ought by this time to be familiar; where the first radical has sh^{e}wa vocal under it (2 pl. perf., inf. cstr., imper. Qal קְטַלְתֶּם, קְטֹל); where the 2nd rad. has sh^{e}wa vocal (all parts—except Hiph.—with vocalic affixes *a i u*, Qal קְטָלָה, יִקְטְלוּ, Niph. נִקְטָלָה, יִקָּטְלוּ, Pi. קִטְּלוּ, יְקַטְּלוּ, Hoph. הָקְטָלָה, יָקְטְלוּ, but Hiph. הִקְטִילָה, (יַקְטִילוּ); where the 1st rad. has sh^{e}wa silent (at the end of a syll., imperf. Qal, perf., part. Niph., all Hiph. Hoph. יִקְטֹל—*e.g.* יִכְתֹּב—נִקְטַל, נִקְטָל, הִקְטִיל &c.); where the 1st rad. is doubled (imperf. Niph. and cognate parts יִקָּטֵל), where 2nd rad. is doubled (Pi. Pu. Hithp. קִטֵּל, &c.). These and such points are of importance in the irregular verbs.

EXERCISE. PARSE.

כָּתַבְתִּי, כְּתוּבִים, כְּתוּבִים, תִּכְתֹּב, יִכָּתֵב, שָׁמֹר, נִשְׁמָר, נִשְׁמֹר, הִשָּׁמֵר, מְשַׁמֵּר, יְרֻדָּה, אֶשְׁבֹּר, אַשַּׁבֵּר, מַזְכִּיר, הַמְשֵׁל, רֻדַּד, הָשְׁבַּר, זָכוֹר, תַּמְשִׁילוּ, תִּשְׁקְלִי, שְׁקֹל, שָׁבַב, מֹלֶכֶת, יַמְטִיר, יַפְקֵד, מְסֻתָּר, יְקֻדַּשׁ, תִּלְבַּשְׁנָה, תְּזֻכַּרְנָה:

§ 29. SECOND DECLENSION.

1. The words embraced under the first declension were chiefly concrete words, having a resemblance in form to the *perfect* of verbs. A very large class of nouns have an affinity in form with the *imperfect*, that is, with the abstract noun at the base of that form. They are thus themselves largely abstract nouns. They are properly monosyllables, but are pronounced and spelled as dissyllables through the slipping in of a furtive vowel between the last two radicals.

(a) *α*. The process will be best illustrated by examples. From מַלְכִּי *my king* (first syllable closed), we may infer that the word for *king* must, strictly speaking, have been מֹלְךְ *malk*: so סִפְרִי *my book*, comes from an ultimate סְפָר *siphr*; and קָדְשִׁי (*qodhshî*) *my holiness*, from קָדְשׁ *qodhsh* (ultimately *qudhsh*). But Hebrew dislikes the collocation of two consonants at the end, as at the beginning (§ 5. 5) of a word, doubtless from constitutional inability to pronounce them easily together; consequently it separated them, as other languages have done,[1] by a furtive vowel—here ṣ^eghol. Thus we have סֵפֶר, &c. But the *ḥireq*, originally short in the doubly shut syllable *siphr*, is now the vowel of an open syllable (סִ֫פֶר) and must therefore become tone-long, hence סֵ֫פֶר—with the accent, of course, on the penult, as the ֫ represents the original, and strictly the only, vowel of the word. All nouns of this kind —so-called *ṣegholates*,[2] because of the furtive *ṣ^eghol*—are

[1] Cf. alarm and alarum; Gaelic tarbh = tárabh, Dutch Delft = Déleft; so *Peter* from *Petr-us*; *schism* (almost = siz^em), but *schismatic*.

[2] The name is not an altogether happy one, because (i.) it calls attention to a feature that is of secondary rather than of primary importance, and (ii.) ṣ^eghol is sometimes replaced by other vowels, *e.g.* by pathaḥ, if the 2nd or the 3rd radical be a guttural, *e.g.* רֹחַב *breadth*, זֶרַע *seed*

accented on the penult, whose vowel, being in an open syllable, is most naturally, as we have seen (סֵפֶר), tone-long; cf. קֹדֶשׁ. On this analogy we should expect nouns of the *a* class, like מַלְךְ, to pass first into מַלֶךְ and then into מָלֶךְ *mālekh*. In point of fact this form is found only *in pause* (*e.g.* כָּסֶף for כֶּסֶף *silver*)—and not always even then (*e.g.* מֶלֶךְ *king*, and צֶדֶק *righteousness*, are always written thus—never מָלֶךְ צָדֶק). In place of מָלֶךְ with the long *ā*, which we expect, the regular and normal form is מֶלֶךְ *mélekh*. The first ֶ, which is manifestly accented, may fairly be regarded as a (tone) long ṣᵉghol (§ 3. 2. 2 b, § 6); and the original *a* has assumed this form probably by attraction—the more so as the two vowels have a certain affinity.

Forms without a helping vowel, *i.e.* monosyllabic forms, are rare; *e.g.* גַּיְא *valley*, נֵרְדְּ *nard*, חֵטְא *ḥēṭ*, *sin*, קֹשְׁטְ *qōshṭ*, *truth*.

	A class	I class	U class	
(1)	קַטְלְ *qaṭl*	קִטְלְ *qiṭl*	קָטְלְ *qoṭl* (קֻטְלְ *quṭl*)	primary form
(2)	קַטֶל *qaṭel*	קִטֶל *qiṭel*	קָטֶל *qoṭel* (קֻטֶל *quṭel*)	with furtive ṣᵉghol
(3)	קֶטֶל *qéṭel*	קֵטֶל *qēṭel*	קֹטֶל *qōṭel*	regular form

β. Rules for declension.—(1) The cstr. state of the sing. is, of course, like the absolute: מֶלֶךְ, abs. and cstr.

Rarely it assumes (esp. before *gutt.* or *r*) the form זְרַע (as well as זֶרַע) from abs. זֶרַע *seed*.

(2) With inflectional additions in the sing. and dual, the word appears *in its primary monosyllabic form*, *qaṭl*, *qiṭl*, *qoṭl*: *my king*, not מֶלֶכִי (an impossible form) but מַלְכִּי *mal-kî*, because the primary form is *malk*; סִפְרוֹ *his book* (from סֵפֶר, orig. *siphr*); אָזְנָיו *'oznāw*, *his ears* (from אֹזֶן, orig. *'ozn*, *'uzn*).

(3) The plural, *both mas. and fem.*, assumes the form *qᵉṭālîm*, *qᵉṭālôth*, with pretonic *ā*. The presence of this *ā* (cf. מְלָכִים) is difficult to explain in a word whose ultimate form has no vowel between the 2nd and 3rd radicals, *malk*; it has possibly followed the analogy of nouns of the first declension, cf. דְּבָרִים.

(§§ 36, 37); while if the 2nd radical be י, it either becomes ḥireq, cf. זַיִת *an olive-tree*, or contracts (*ay*=*ê*, § 2. 2. 1) into monosyllabic form, cf. חֵיק *bosom* (§ 41).

γ. Note that while the feminine of an original *malk* is naturally *malkâ*, מַלְכָּה (cstr. מַלְכַּת, with suff. מַלְכָּתִי, &c., regular), the plur. is not מַלְכּוֹת, but, on the analogy of the masculine, מְלָכוֹת.

δ. When in the plur. the pretonic *ā* becomes lost, the *primary* vowel is resumed; *e.g.* cstr. of מְלָכִים is not מִלְכֵי (like דִּבְרֵי), but, as was natural, the original vowel (a, *malk*) reasserted itself, hence מַלְכֵי; so סִפְרֵי, בָּקְרֵי *boq'rê* (from בֹּקֶר, orig. *boqr*).

		Masc.				Fem.			
sing.	*abs.*	מֶלֶךְ	סֵפֶר	בֹּקֶר	*sing.*	*abs.*	מַלְכָּה	סֵפֶר	בֹּקֶר
	cstr.	„	„	„		*cstr.*	מַלְכַּת	„	„
	1 *sing.*	מַלְכִּי	סִפְרִי[1]	בָּקְרִי[1]		1 *sing.*	מַלְכָּתִי	„	„
	2 *m.*	מַלְכְּךָ	„	„		2 *pl.*	מַלְכַּתְכֶם	„	„
	2 *f.*	מַלְכֵּךְ	„	„	*pl.*	*abs.*	מְלָכוֹת	סְפָרִים	בְּקָרִים
	3 *m.*	מַלְכּוֹ	„	„		*cstr.*	מַלְכוֹת	סִפְרֵי	בְּקָרֵי
	3 *f.*	מַלְכָּהּ	„	„		1 *sing.*	מַלְכוֹתַי	„	„
	1 *pl.*	מַלְכֵּנוּ	„	„					
	2 *pl.*	מַלְכְּכֶם	„	„					
	3 *pl.*	מַלְכָּם	„	„					
pl.	*abs.*	מְלָכִים	סְפָרִים	בְּקָרִים					
	cstr.	מַלְכֵי	סִפְרֵי	בְּקָרֵי					
	1 *sing.*	מְלָכַי	סְפָרַי	בְּקָרַי					
	2 *m.*	מְלָכֶיךָ	„	„					
	2 *f.*	מְלָכַיִךְ	„	„					
	3 *m.*	מְלָכָיו	„	„					
	3 *f.*	מְלָכֶיהָ	„	„					
	1 *pl.*	מְלָכֵינוּ	„	„					
	2 *pl.*	מַלְכֵיכֶם	סִפְרֵיכֶם	בְּקָרֵיכֶם					
	3 *pl.*	מַלְכֵיהֶם	„	„					

Dual.

abs.	רַגְלַיִם[2]	בִּרְכַּיִם[3]	אָזְנַיִם[4]
cstr.	רַגְלֵי	בִּרְכֵי	אָזְנֵי
1 *sing.*	רַגְלַי	בִּרְכַּי	אָזְנַי
2 *sing.*	רַגְלֶיךָ	בִּרְכַּיִךְ	אָזְנֶיךָ
2 *pl.*	רַגְלֵיכֶם	בִּרְכֵיכֶם	אָזְנֵיכֶם

(b) In many nouns of the *a* class the *a* has been thinned before suffixes to *i* (cf. § 2. 2. 4, § 6. 2 d. i.); *e.g.* שֶׁמֶשׁ *sun*,

[1] In the 2nd and 3rd columns only the first syllable is given: the rest follows the exact analogy of the first column; סִפְרְךָ, סִפְרֵךְ, בָּקְרִי, &c.

[2] *Feet* (רֶגֶל). The dual termination יִם— is usually attached to the ground form; consequently the first syllable is closed. This differentiates the cstr. dual from the cstr. plur.

[3] *Knees* (בֶּרֶךְ). [4] *Ears* (אֹזֶן).

שִׁמְשֵׁךְ (not שַׁמְשֵׁךְ) *thy* (f.) *sun*; צֶדֶק *righteousness*, צִדְקֵנוּ *our righteousness*. Conversely a noun of the *i* class (בִּרְכַּיִם) may have an absolute form of the *a* type בֶּרֶךְ (not בִּרְכָּה). Only a knowledge of the cognate languages can tell us whether a word whose vowels are *e* . . . *e* in the abs. and *i* before suffixes, really belongs to the *a* or the *i* class. Some nouns have both forms in the absolute; *e.g.* נִדְרִי *my vow*; abs. נֵדֶר or נֶדֶר *vow*.

2. In some nouns belonging to this general type the original *a*, *i* (lengthened to *ē*), *o* (or *u*; lengthened to *ō*) appears between the 2nd and 3rd radicals instead of between the 1st and 2nd: under the first radical, of course, must stand sh^{e}wa (§ 5. 5); *e.g.* דְּבַשׁ *honey*, בְּאֵר *well*, בְּאֹשׁ *stench* (3 s. m. suf. בָּאְשׁוֹ). The last class is important, as to it belong the frequently recurring construct infinitives of the type קְטֹל (with suffixes 1 *s.* קָטְלִי, 3 *s.* קָטְלוֹ, &c.:—exactly like בָּקְרִי, בָּקְרוֹ, &c., except that in קָטְלִי the sh^{e}wa is vocalic, because it replaces an original full vowel; hence כָּתְבוֹ, not כָּתָבוֹ, cstr. inf. of כָּתַב *to write*, whereas the noun אֹרֶךְ *length*, would yield אָרְכּוֹ).

3. *Feminines with ṣegholate ending.*—

mas.	(מַמְלָךְ)	קֹטֶל	גְּבִיר[2]	מֵינִיק	נָחוּשׁ	(קָטוֹר)
fem.	מַמְלָכָה[1]	קְטֹלָה	גְּבִירָה[3]	(מֵינִיקָה)	נְחוּשָׁה	קְטוֹרָה
	or (מַמְלַכְתְּ)	(קְטָלְתְּ)	(גְּבִרְתְּ)	(מֵינִקְתְּ)	(נְחָשְׁתְּ)	(קְטָרְתְּ)
abs., cstr.	מַמְלֶכֶת	קְטֹלֶת	גְּבֶרֶת	מֵינֶקֶת[4]	נְחֹשֶׁת[5]	קְטֹרֶת[6]
suff.	מַמְלַכְתִּי	קְטָלְתִּי	גְּבַרְתִּי	מֵינִקְתִּי	נְחָשְׁתִּי	קְטָרְתִּי
plur.	מַמְלָכוֹת	קְטֹלוֹת	גְּבִירוֹת	מֵינִיקוֹת	נְחוּשׁוֹת	קְטוֹרוֹת
cstr.	מַמְלְכוֹת	„	„	„	„	„

(a) Feminines ending in *t* (§ 16. 4. 8) belong to the segholate class.[7] *E.g.* מַמְלַכְתּוֹ *his kingdom*, points back to מַמְלַכְתְּ *kingdom*, which becomes מַמְלֶכֶת exactly as מִלְךְ becomes מֶלֶךְ. In point of fact, however, while the ṣegholate form (*e.g.* מַמְלֶכֶת) is invariably used for the construct, and sometimes

[1] *Kingdom.* [2] *Lord, master.* [3] *Lady, mistress.*

[4] *One who gives suck, a nurse*, Hiph. ptc. of יָנַק *to suck* (§ 39. 1. 2).

[5] *Copper, bronze* (נְחוּשָׁה is only poetical).

[6] *Smoke of sacrifice, incense.*

[7] Not, of course, if preceded by an unchangeably long vowel (*e.g.* עִבְרִית). § 16. 4. 8 b.

for the absolute (*e.g.* מִשְׁמֶרֶת *guard, charge*), the absolute frequently assumes the form in ָה ; *e.g.* the abs. of *kingdom* is always מַמְלָכָה. Some nouns have both forms in the absolute; *e.g.* עֲצֶרֶת and עֲצָרָה *an assembly*. Similarly ptc. *m.* קֹטֵל, *f.* קֹטֶלֶת or קֹטֶלֶת cstr. קֹטֶלֶת, suff. קֹטַלְתִּי, &c.

(b) So with nouns in *o* or *u*. *E.g.* נְחֻשְׁתִּי comes from נְחֻשֶׁת (bronze) which becomes (first נְחֻשֶׁת and then) נְחֹשֶׁת (cf. בֹּקֶר), which is abs. as well as cstr. Similarly from גְּבִיר *master*, גְּבִירָה *mistress*, גְּבִרְתּוֹ *his mistress*, we should expect the cstr. to be גְּבֶרֶת (cf. סִפְרוֹ, סֵפֶר). In point of fact, however, it is גְּבֶרֶת, and so almost always with fem. nouns whose origin would lead us to expect ֶ .. ; *e.g.* מֵינִקְתּוֹ *his nurse*, מֵינֶקֶת *nurse* (not ֵ).

(c) In general the plurals are formed regularly from the *ordinary* fem., or from what would be the ordinary fem. if it were found. Consequently the original *mas.* must be carefully attended to, e.g. *m.* גְּבִיר, *f.* גְּבִירָה, *pl.* גְּבִירוֹת (*i.e.* the plur. is *not* formed from ṣegholate form גְּבֶרֶת).

WORDS FOR PRACTICE.

דֶּרֶךְ	way [1]	קֶרֶן *f.*	horn	שִׁפְחָה *f.*	maid
יֶלֶד	boy	רֶגֶל *f.*	foot	[2]בֶּרֶךְ *f.*	knee *i*
יַלְדָּה *f.*	girl	חֶדֶר	chamber	[2]צֶדֶק	righteousness *i*
נֶפֶשׁ *f.*	soul	אֹזֶן *f.*	ear	[2]קֶרֶב	midst *i*
אָכְלָה *f.*	food	גֹּדֶל	greatness	[2]מֵינֶקֶת *f.*	nurse *i*
צֶלֶם	image	נֶדֶר	vow	יְרוּשָׁלַם	Jerusalem [3]
גֹּרֶן	threshing floor	חָכְמָה *f.*	wisdom	צִיּוֹן	Zion
כֶּרֶם	vineyard	שֵׁבֶט	tribe	נֵר	lamp
זֵכֶר	memory	אַדֶּרֶת *f.*	mantle	נְתִיבָה *f.*	path [4]
בִּקְעָה *f.*	valley	שָׁמַן	to grow fat; *Hiph.*, to make fat, dull		
רְחוֹב *f.*	broad open place, *pl.* רְחֹבוֹת.			קֶשֶׁת *f.*	bow

(d) A suffix defining a compound expression in the construct relationship is appended to the last word of the

[1] Usually *masc.*, sometimes *fem.*

[2] These four words take *i* instead of *a* with suffixes, &c.; *e.g.* בִּרְכַּיִם, צִדְקֵנוּ, &c.

[3] The older pronunciation was undoubtedly יְרוּשָׁלֵם. The later form, however, יְרוּשָׁלַיִם (j^{e}rûshāláyim) is (like יְהוָה, § 10. 5 b) a so-called *Q^{e}rê perpetuum.*

[4] Poetical; also נָתִיב *m.*

expression, as the connection between construct and absolute must not be interrupted (§ 17. 2, Rule 2); *e.g.*

הַר קֹדֶשׁ (*a hill of holiness* =) *a holy hill*

הַר קָדְשִׁי *my holy hill* (*the hill of my holiness*; or more strictly, *my* הַר קֹדֶשׁ *my hill-of-holiness*)

אֱלִיל כֶּסֶף *an idol of silver* אֱלִיל כַּסְפִּי *my idol of silver*

כְּלֵי מִלְחַמְתּוֹ *his weapons*[1] *of warfare* (the weapons of his w.)

EXERCISE. TRANSLATE.

וַיִּבְרָא אֱלֹהִים אֶת־הָאָדָם בְּצַלְמוֹ׃ 2 לֹא דְרָכַי דַּרְכֵיכֶם׃ 3 וְעַתָּה יוֹשֵׁב יְרוּשָׁלַם וְאִישׁ יְהוּדָה שִׁפְטוּ־נָא בֵּינִי וּבֵין כַּרְמִי׃ 4 וַיַּסְתִּרוּ אֶת־הַיֶּלֶד וְאֶת־מֵינֶקְתּוֹ מִפְּנֵי הַמַּלְכָּה׃ 5 נֵר לְרַגְלִי דְבָרֶךָ וְאוֹר לִנְתִיבָתִי׃ 6 הַשְׁמֵן לֵב־הָעָם הַזֶּה וְאָזְנָיו הַכְבֵּד׃ 7 וּרְחֹבוֹת הָעִיר יִמָּלְאוּ יְלָדִים וִילָדוֹת׃ 8 פְּנֵי יהוה בְּרִשְׁעִים לְהַכְרִית מֵהָאָרֶץ זִכְרָם׃ 9 כַּסֶּף וּזְהָב לֹא חָפַצְתִּי׃

My king. Our kings. His books. Her righteousness. Our knees (*du.*). Thy feet (*du.*). Our horn. Their silver. My way is hid (*perf. fem.*) from my God. For all flesh had corrupted his way upon the earth. Their ways are not our ways. And all the people bowed-down upon their knees before their king. Let thine hand-maid speak in the ears of the king. My God and my king reigns upon Zion his holy hill. My mantle. Her mistress. His kingdom is an everlasting kingdom (k. of eternity). I will cut off their bow and all their weapons of warfare.

§ 30. THIRD DECLENSION.

1. Besides the words resembling the perfect which form the chief elements of the first declension and the nouns having affinity with the imperfect and infinitive forming the second, there is another formation which along with the words that follow it may be called a *third declension*. This is the *act. participle* Qal, קוֹטֵל or קֹטֵל, probably a later development and not found in all verbs.

Third declension.—The type of this declension is the *act. part.* Qal; and the declension comprises all words, whether

[1] Weapon (article, instrument, vessel) כְּלִי, pl. כֵּלִים.

participles or nouns, ending in *ē* (çere) with a vowel unchangeable (by nature, *e.g.* קוֹטֵל, or position, *e.g.* מִסְפֵּד) in the place of the pretone. It therefore does not include nouns like זָקֵן whose pretonic vowel is changeable (§ 18).

Rules for inflection.—(1) In words of this class the *verbal* law of inflection is followed (§ 6. 2 f); that is, with vocalic additions, *e.g.* ־ִי, ־ִו, ־ֵנוּ, ־ָם, &c., the vowel in the tone, the *ē*, becomes vocal sh^{e}wa; *e.g.* קֹטֵל, קֹטְלִי, קֹטְלֵנוּ, שְׁמוֹ *his name* (from שֵׁם).

(2) *a.* With consonantal additions, *e.g.* ךָ, כֶם, the *ē* being thrown into an unaccented shut (half-open) syllable, becomes the short vowel, i.e. *e* or *i*; *i* particularly with *labials*, *e.g.* קֹטְלֵךְ, but שִׁמְךָ (not שֶׁמְךָ) *thy name*.

b. As קוֹטֵל and similar forms come from an ultimate qâṭil, § 2. 2. 1 (the short *i* in the last syllable becoming in Hebrew, where it is accented, the tone-long *ē*, § 6. 2 a), the real vowel is strictly *i*, but this has been modified in the majority of words into *e* before the consonantal addition.

(3) Words of the participial form (קֹטֵל, מְקַטֵּל) retain *ē* in cstr. and generally other words, though some take *a*; *e.g.* מִסְפֵּד *mourning*, cstr. מְסַפֵּד.

abs.	קֹטֵל	מְקַטֵּל	מַקֵּל	מִסְפֵּד	שֵׁם
cons.	קֹטֵל	מְקַטֵּל	מַקֵּל	מְסַפֵּד	שֵׁם
vocalic suff.	קֹטְלִי	מְקַטְּלִי	מַקְלִי	מִסְפְּדִי	שְׁמִי
conson. suff.	קֹטְלֵךְ	מְקַטְּלֵךְ	מַקֵּלְכֶם		שִׁמְךָ

2. a. A few monosyllabic words in *ē* attach themselves to this declension, the chief being בֵּן *son*, and שֵׁם *name*, which are irregular in the plural—בָּנִים, שֵׁמוֹת.

b. Many nouns are formed by prefixing מ (probably connected with מָה, cf. § 28. 5) to the stem. Such words express *place* (מִרְבֵּץ *stall*, from רָבַץ *to lie*) or *instrument* (מַפְתֵּחַ *key*, from פָּתַח *to open*) or some more general idea (מַלְקוֹחַ *plunder*, from לָקַח *to take*).

אֹיֵב	enemy	אִלֵּם	dumb	מַקֵּל	staff
מִסְפֵּד	mourning	מִזְבֵּחַ	altar	נַעַל *f.*	sandal, shoe,
עוֹלֵל / עוֹלָל	child	עִוֵּר	blind		*dual* נַעֲלַיִם
		שָׁלַח	to send, *Pi.* send away, let go	שָׁרַץ	to swarm
כֹּהֵן	priest			שָׁבַע	*Niph.* to swear

מִשְׁפָּט	judgment	קָלַל to be light or slight,	חָגַר to gird
צְפַרְדֵּעַ *f.*	frog (pl. *îm*)	*Pi.* to curse: ptc.	פֶּסַח passover
יָרֵחַ	moon	מְקַלֵּל one who curses	עִם with
מַרְבֵּץ	stall	נָבַח to bark	כִּסֵּא throne
מַפְתֵּחַ	key	מָתְנַיִם loins	חֻקָּה *f.* statute

עָשָׂה חֶסֶד עִם to do or show kindness to (*i.e.* in dealing *with*), deal kindly with

צָרַף to smelt, test, prove

Exercise.—Write the above nouns in cstr. sing. and with a vocalic and consonantal suff., observing which of them are of first declens.; and translate:

אָכְלוּ בְנֵי־יִשְׂרָאֵל אֶת־הַפֶּסַח מָתְנֵיהֶם חֲגוּרִים נַעֲלֵיהֶם בְּרַגְלֵיהֶם[1] וּמַקְלָם בְּיָדָם: 2 עָשָׂה מַלְכָּם חֶסֶד עִם־מַלְכֵּנוּ וְעִם כְּהֲנֵינוּ וְעִם־נְבִיאֵינוּ: 3 שִׁלַּחְתִּי אֶת־אָוְבִי וַיִּמָּלֵט: 4 מֵת אֹיְבֵךְ הַמְבַקֵּשׁ אֶת־נַפְשֵׁךְ: 5 וְהָלְכוּ יוֹשְׁבֵי הָאָרֶץ בַּעֲוֹרִים וְשֻׁפַּךְ דָּמָם כֶּעָפָר: 6 בני אתה: 7 אתם בני: 8 לא־אדבר עוד בשמו: 9 ולקחתם את־מקלכם[2] בידכם:

This (is) my son and these (are) my son's sons. He sent the frogs upon all the land. All his prophets are dumb dogs, they cannot bark. In Jerusalem is my holy throne. We took our staves in our hand. Our enemies dealt kindly with our children. These are the statutes and the judgments which ye shall keep in the land whither ye (are) crossing, thou and thy son and thy son's son. Their land swarmed-with frogs (*acc.*) in the chambers of their kings.

§ 31. VERBAL SUFFIXES.

(See Paradigm, p. 210.)

1. (a) The pronominal object after a verb may be expressed by the appropriate form of the particle אֵת (*me*, אֹתִי, &c.; cf. § 20. 10). In point of fact, however, this construction, though relatively common in the later style, is, in the earlier style, usually reserved for cases of emphasis: אֹתְךָ

[1] ק without dagh. forte; cf. § 7. 5.

[2] יֶדְכֶם (not יֵדְכֶם), cf. Scotch *gless*, *Glesca*, for *glass*, *Glasgow*.

רָאִיתִי צַדִּיק thee *have I seen righteous*, אֹתוֹ אָהֵב אֲבִיהֶם מִכָּל־אֶחָיו *their father loved* him *more than* (§ 47. 1) *all his brethren*, אֹתְךָ הָרַגְתִּי וְאֹתָהּ הֶחֱיִיתִי thee *had I slain, but* her *had I kept alive.* Note that in such cases the obj. precedes the verb.

(b) Ordinarily the pronom. obj. is expressed by a pronom. suffix to the verb, after the fashion of the suffixes appended to nouns; *e.g.* הִכְעִיסוֹ *he provoked him* (הִכְעִים, Hiph. of כָּעַס). יִשְׁמָרֶךָ *he will keep thee*, וַיִּמְכְּרֵם *and he sold them.*

2. The following table on p. 108 illustrates the use of the verbal suffixes, the study of which will be greatly facilitated by careful attention to the following points:

(a) The 3 *s. m. Hiph.* is chosen for the paradigm rather than the Qal because, both its vowels being unchangeable (the first short in the shut syllable, the second naturally long) the suffixes are unable to affect in any way the earlier part of the word, and thus their real nature and form can be most simply seen. Thus הִקְטִיל with 3 *s. m.* suffix gives הִקְטִילוֹ, but קָטַל would not give קָטַלוֹ (but קְטָלוֹ), because, the first two syllables being now both open, the law of the tone (§ 6. 2 b, c) instantly begins to affect their vowels and somewhat complicates the issue for the beginner. Hence the special suitability of the Hiph.

(b) The suffixes to the vb., alike in pf. and impf. (which differ slightly) very closely resemble those to the noun (§ 19). The chief differences are in the 1st pers. sing. suffix, which is not *î*, but *nî*, and in the 3 *s. m.* and *f.* suff. to the impf. which are *ĕhu* and *ĕha*: the latter forms, however, are regularly found with nouns ending in ה֫ (§ 45. 3. 3); cf. מִקְנֵהוּ, מִקְנָהּ *his, her cattle* (from מִקְנֶה); cf. § 19. 1.

(c) i. The so-called connecting vowel between the vb. and the suffix is *a* in the pf. (cf. הִקְטִילָם) and *e* in the impf. (cf. יַקְטִילֵם), and of course imperative (cf. הַקְטִילֵם).

ii. This vowel, however, is not really an arbitrary *connecting* vowel, but the *a* is, strictly speaking, the final vowel in the ultimate form of the *verb*, seen, *e.g.*, in the Arabic *qatala* = Hebr. קָטַל. The origin of the *e* is not so obvious; probably it is due to the analogy of Lamedh He vbs., § 44, where the *ē* is really part of the verb (*ay* = *ai* = *ê* = *ē*, cf. § 2. 2. 1).

VERBAL SUFFIXES TO HIPH'ÎL.

PERF.	הִקְטִיל	INFIN. CSTR.		הִקְטַלְתָּ
1 *s. c.*	הִקְטִילַנִי	הַקְטִילִי	(subj.) הַקְטִילַנִי (obj.)	הִקְטַלְתַּנִי
2 *s. m.*	הִקְטִילְךָ	הַקְטִילְךָ	(subj. and obj.)	—
„ *f.*	הִקְטִילֵךְ	„		—
3 *s. m.*	הִקְטִילוֹ	„	PARTIC.	הִקְטַלְתּוֹ
„ *f.*	הִקְטִילָהּ	„	מַקְטִיל	הִקְטַלְתָּהּ
1 *pl. c.*	הִקְטִילָנוּ	הַקְטִילֵנוּ	מַקְטִילִי	הִקְטַלְתָּנוּ
2 *pl. m.*	הִקְטִילְכֶם	&c.	&c., mostly as	—
„ *f.*	הִקְטִילְכֶן	as noun	the noun	—
3 *pl. m.*	הִקְטִילָם			הִקְטַלְתָּם
„ *f.*	הִקְטִילָן			הִקְטַלְתָּן
IMPERF.	יַקְטִיל	IMPER. AS IMPF.		יַקְטִילוּ
1 *s. c.*	יַקְטִילַנִי	הַקְטִילֵנִי		יַקְטִילוּנִי
2 *s. m.*	יַקְטִילְךָ	—		יַקְטִילוּךְ
„ *f.*	יַקְטִילֵךְ	—		יַקְטִילוּךְ
3 *s. m.*	יַקְטִילֵהוּ	הַקְטִילֵהוּ		יַקְטִילֵהוּ
„ *f.*	יַקְטִילֶהָ	הַקְטִילֶהָ		יַקְטִילוּהָ
1 *pl. c.*	יַקְטִילֵנוּ	הַקְטִילֵנוּ		
2 *pl. m.*	יַקְטִילְכֶם	—		
„ *f.*	יַקְטִילְכֶן	—		
3 *pl. m.*	יַקְטִילֵם	הַקְטִילֵם		יַקְטִילוּם
„ *f.*	יַקְטִילֵן	הַקְטִילֵן		יַקְטִילוּן

3. (a) i. The case seems more complicated when one or both of the syllables before the suffix is open: in reality it is perfectly simple, as the tone laws strictly apply (§ 6). Thus קָטַל with 3rd sing. masc. suff. becomes קְטָלוֹ; the accent falls on the *ô*, in the open pretonic syllable the original ָ naturally becomes the tone (long) ָ, and the original ָ being now two places from the tone vanishes into sh^{e}wa. It follows exactly the analogy of דְּבָרוֹ. Thus קָטַל with the verbal suffixes becomes קְטָלַנִי קְטָלְךָ קְטָלֵךְ קְטָלוֹ קְטָלָהּ קְטָלָנוּ קְטַלְכֶם קְטַלְכֶן קְטָלָם קְטָלָן. This *first declension* analogy (§ 18) is followed by the pf. Qal in *all* its forms (*e.g.* שְׂנֵאָהּ *he hated her*) and by the

impf. and imper. Qal in *a* (*e.g.* וַיִּשְׁכָּחֵהוּ not וַיִּשְׁכְּ״ *and he forgot him*, from יִשְׁכַּח; שְׁלָחֵנִי *send me*, from שְׁלַח).

ii. Note that the vb., with 1st sing. suff. ends in ־ַנִי (*ánî*); with 1st pl. suff., in ־ָנוּ (*ā́nû*).

(b) Imperfects in *ō* (Qal) or *ē* (Piʿēl, &c.) may be said to follow the analogy of the *third declension* (§ 30). *E.g.* Piʿēl יְקַבֵּץ *he will gather*, יְקַבֶּצְךָ *he will gather thee*, אֲקַבְּצֵם *I will gather them.* Similarly יִשְׁמֹר *he will keep*, יִשְׁמְרֵנִי *he will keep me*, יִשְׁמְרֵהוּ *he will keep him*, but (before a consonantal suffix) יִשְׁמָרְךָ *he will keep thee* (*yishmorᵉkhâ*).

(c) The imperat. Qal in *ō* and the infin. cstr. follow the analogy of the *second declension*, the form קְטֹל being a ṣegholate of the *third* class (cf. § 21. 2 a. iii., § 29. 2). Thus שְׁמֹר *keep*, שָׁמְרֵנִי *shomᵉrēnî*, *keep me*, שָׁמְרֵם *keep them*, בְּשָׁמְרִי *when I kept* (lit. *in my keeping*). As the shᵉwa is vocal (cf. § 6. 2 e) the third radical does not take daghesh lene; *e.g.* כָּתְבֵם *kothᵉbhēm*, *write them*, בְּכָתְבוֹ *when he wrote.* This shᵉwa, however, is necessarily silent when the suffix is ךָ or כֶם, as two vocal shᵉwas cannot come together; *e.g.* בְּעָבְרְכֶם *when you cross* (*ʿobh*, closed syllable), בְּעָבְדְּךָ *when thou servest.* (With these two suffixes, the *o* sometimes appears between the second and third radical instead of between the first and second; thus קְטֹל would give קְטָלְךָ (*qᵉṭolᵉkhâ*) as well as קָטְלְךָ *qoṭlᵉkhâ* (cf. impf. יִשְׁמָרְךָ יִשְׁמֹר). Hence בְּיוֹם אֲכָלְךָ *in the day of thine eating*, אֲכָלְכֶם *your eating.*)

4. (a) When the vb. already ends in a vowel, no "connecting" vowel is necessary—or possible; the suffix is directly appended, *e.g.* קָטַלְתִּי, קְטַלְתִּיךָ (note that the accent moves a place forward—hence קְ), קְטַלְתִּים; in the 3rd pers. it appears as הוּ or וּ (masc.), and הָ (fem.), *e.g.* קְטַלְתִּיהוּ, קְטַלְתִּיו (*-tiw*), קְטַלְתִּיהָ; so יִקְטְלוּךָ (3 pl. impf.) יִקְטְלוּם, &c. With suffixes ending in וּ the *û* of the vb. is usually written ־ֻ, *e.g.* יִקְטְלֻהוּ, יִקְטְלֻנוּ, cf. § 4 c (*they will kill him, us*).

(b) Similarly in the 2nd pers. (קָטַלְתָּ) the vowel ָ is maintained with all the suffixes except the *first sing.*, *which always ends in* ־ַנִי (except in pause ־ָנִי), *e.g.* קְטַלְתַּנִי; with the 3 s. m. suffix, *ā-hû* by dropping the *h* (§ 14. 1 e) contracts (through *au*) to *ô*, קְטַלְתּוֹ (§ 19. 1).

(c) The gaps which appear in the paradigms are explained

by the fact that the reflexive idea which would be expressed by the absent forms is in Hebrew expressed in other ways, *e.g.* Niph. Hithp. &c. (§§ 25, 26). E.g. *I hid myself*, not סְתַרְתִּי but נִסְתַּרְתִּי.

5. Before the suffixes, original verbal forms are restored.

(a) The 3rd sing. fem. pf. ה֫ becomes ת֗ or ת֫, *e.g.* הִקְטִילַתְנִי, הִקְטִילָתַם.

(b) The 2nd sing. fem. pf. תְּ becomes תִּי (or תְ); *e.g.* הִקְטַלְתִּינִי (Hiph.), קְטַלְתִּיהוּ (Qal). Only the context enables us to distinguish this from the suff. to the 1st pers.

(c) The 2nd pl. masc. pf. תֶּם becomes—but very rarely—תוּ; *e.g.* הֶעֱלִיתֻנוּ *you have brought us up* (Hiph. of עלה, §§ 34, 44).

6. In the 3 s. f. pf. קָטְלָה֫ and the 3 pl. קָטְלוּ֫, it has to be remembered that the sh^{e}wa represents an original full vowel in the second syllable (קָטַל). When suffixes therefore are added, not only does the initial ֫ become ֗ under the influence of the tone, as we have seen in the masc. (קְטָלַנִי, קְטָלוֹ, &c.), but the original pathaḥ which had become sh^{e}wa reasserts itself, and, standing in the open pretonic, becomes ֫; hence we get קְטָלַתְנִי, קְטָלָתַם, &c., קְטָלוּנִי, קְטָלוּךְ, קְטָלוּהוּ, קְטָלָהוּ, &c.

7. Singular suffixes to the impf. and imper. are occasionally strengthened by the addition of *nûn* (known as the *nûn energicum*) which is usually assimilated to the following consonant, or if that be ה, the ה is usually dropped and the *nûn* doubled. The following forms result: יִקְטְלֶנּוּ יִקְטְלֶךָּ יִקְטְלֶנִּי יִקְטְלֶנָּה. They occur chiefly in pause.

8. *Participle.*—The suffixes to the participle are practically always those of the *noun*, not of the verb; *e.g.* מַצְדִּיקִי (not מַצְדִּיקֵנִי) *he who justifies me* (Hiph. ptc. of צדק), מְבַקְּשָׁיו (not מְבַקְּשֶׁיהוּ) *those who seek him* (Pi. of בקש; cf. § 7. 5), רֹדְפַי *those who pursue me, my persecutors.*

9. (a) *Inf. construct.*—The suffixes to the inf. constr. are also those of the *noun*, except that the *first* pers. sing. suff. is both nominal (ִי) and verbal (ֵנִי), the nominal being used to denote the *subject*, and the verbal the *object*; *e.g.* יוֹם פָּקְדִי *the day of my visiting*, i.e. *when I visit* (*poḳd'dhî*); but לְפָקְדֵנִי *to visit me.* In the other persons the suffix may express either subject or object; *e.g.* עַל־שָׂרְפוֹ (*sor'phô*) *because he burned* (lit. *on account of his burning*), לְשָׂרְפוֹ *to burn it.*

(b) The *infin. cstr.*, partaking as it does of the character of both verb and noun, has (like a verb) the power of governing an object, besides (like a noun) being able to take suffixes and prefixes. The usual order is infin., subject, object.

when he kept בִּשָּׁמְרוֹ	*when the man kept* בִּשְׁמֹר הָאִישׁ
before he kept me	לִפְנֵי שָׁמְרוֹ אֹתִי
before the man kept me	לִפְנֵי שְׁמֹר הָאִישׁ אֹתִי
on the day when I visit them	בְּיוֹם פָּקְדִי אֹתָם

(c) Instead of the infin. cstr. with preposition the finite form may be used with a conjunctional expression formed of the prep. and relative.

when I kept the man	כַּאֲשֶׁר שָׁמַרְתִּי אֶת־הָאִישׁ or בְּשָׁמְרִי אֶת־הָאִישׁ
until I keep the man	עַד אֲשֶׁר אֶשְׁמֹר „ or עַד שָׁמְרִי „
after they had made a covenant	אַחֲרֵי אֲשֶׁר or אַחֲרֵי כָרְתָם בְּרִית כָּרְתוּ בְרִית

גָּמַל to deal fully with, recompense, requite		טָמַן to hide	
דָּרַךְ to tread	קָבַץ (*Qal*) *Pi'ēl*, to gather	מִצְרִי Egyptian	
קְבוּרָה *f.* burying-place	לוּחַ / לוּחֹת tablet *pl.*	בֵּיתְאֵל Bethel	

EXERCISE. TRANSLATE.

שְׁמַרְתַּנִי, שְׁמַרְתִּיךָ, וּשְׁמָרוֹ, לִשְׁמָרְךָ, וּלְשָׁמְרָהּ, שָׁמְרֵנִי, וַיִּשְׁמְרֵנִי, וַיִּלְבָּשֵׁנִי, תִּשְׁמְרֵם, וְאֶשְׁמְרֶנָּה, יִשְׁמְרֵהוּ, תִּשְׁמְרֶךָּ; שְׁפָטוּנִי, שְׁפָטוּם, בְּשָׁפְטֶךָ, שָׁפְטֵנִי; זְכַרְתָּם, אֶזְכְּרֶנָּה, וַיִּזְכְּרֶהָ, יִזְכְּרוּנִי, כְּהַזְכִּירוֹ, הַזְכִּירֵנִי, גְּנָבָתַם, גְּנָבוּךָ; וְקִבֶּצְךָ, קִבְּצָם, וְקִבַּצְתִּים, וּמְקַבְּצָיו, בְּקַבְּצִי, אֲקַבְּצֵךְ, יְקַבֶּצְךָ:

אַתָּה גְמַלְתַּנִי הַטּוֹבָה וַאֲנִי גְמַלְתִּיךָ הָרָעָה: 2 כִּבְּדוּנִי בְשִׂפְתֵיהֶם: 3 שְׁמֹר אֶת־דִּבְרֵי יהוה כָּתְבֵם עַל־לוּחַ לְבָבֶךָ: 4 בַּקֵּשׁ שָׁלוֹם וְרָדְפֵהוּ: 5 הַדְרִיכֵנִי בִנְתִיב מִצְוֹתֶיךָ כִּי בוֹ חָפָצְתִּי: 6 דִּרְשׁוּ יהוה בְּהִמָּצְאוֹ: 7 הרג משה את־המצרי ויטמנהו בחול: 8 יהוה ישמרך מכל־רע ישמר את־נפשך:

I have gathered thee. I will gather her from the sides of the earth. And thou shalt keep me in thy way. Keep thou him. Before she kept the man. In the day when I visit (of my visiting) Israel, I will destroy the altars of

Bethel. Judge me according-to my righteousness. Bury me not in Egypt, but I will lie with my fathers and thou shalt bury me in their burying-place. What is man that thou rememberest him, or (and) the son of man that thou visitest him? Thy word[1] is proved and thy servant loveth it. Before he cut off all flesh by the waters of the flood. He promised (said) to mention him before the priests of the temple.

§ 32. IRREGULAR OR WEAK VERBS.

1. The word פעל *to do* was used as a paradigm by the older Grammarians. Now the first letter of this verb being *Pe*, the first letter of any verb was called its *Pe*; and in like manner the second letter was called its *ʿAyin*, and the third its *Lamedh*. This mode of designation is employed in *weak verbs*.

2. A weak verb is a verb which has one or more of its three stem letters a weak letter. The weak letters are the *Gutturals*, the *Quiescents*, and *Nun*, *i.e.* the letters א ה ח ע ר ו י ן. Thus such a verb as נפל is called a *Pe Nun* verb, because its *Pe*, *i.e.* its first letter, is *nun*; ילד, a *Pe Yodh* verb; קום, a *ʿAyin Waw* verb, because its second letter is *waw*; שׁמע, a *Lamedh Guttural* verb, because its third letter is a guttural: and so on. The letters *ʾAleph* and *He* being gutturals at the beginning of a word and quiescents at the end have a double nomenclature, thus גלה is a *Lamedh He*, but הלך a *Pe Gutt.*, מצא a *Lam. ʾAleph*, but אסף a *Pe Gutt.* In a few verbs *ʾAleph*, when first radical, quiesces in the impf., as in אמר; these are called *Pe ʾAleph* verbs (§ 35). If a verb have more than one weak letter it is called after all the classes whose peculiarities it shares; *e.g.* ידה is a *Pe Yodh* and *Lam. He* verb. A verb like גלל whose second and third letters are the same is called a *Double ʿAyin* verb.

3. The phrase "irregular verbs" is really a misnomer. The verbs so called are neither arbitrary nor anomalous; most of them are absolutely regular, only the paradigm form of the regular verb is modified—in strictly natural and reasonable ways—by the presence of one of the weak letters.

[1] אמרה.

E.g. the Pi'ēl which doubles the middle radical (קִטֵּל) will necessarily assume a special form when the middle radical is a guttural, as gutturals cannot be doubled; but that special form is determined by the laws affecting gutturals with which we are already familiar (§ 8) and is not some arbitrary thing to be laboriously committed to memory (*e.g.* מֵאֵן for מְאַן *to refuse*, בֵּרֵךְ for בָּרַךְ *to bless*). So it is with other types of "irregular" verb, which are thoroughly regular to one who clearly understands the fundamental principles of the language described in §§ 2–10.

DESIGNATE THE CLASSES OF THESE VERBS.

קרא, אכל, שלח, שחט, שאף, בין, ילד, ישע, בקש, רום, ברך, עבר, שקל, נחה, נחם, נגף, רעע, קלל, בוא, סבב, קרע, רדף, ירא, ירה:

§ 33. PE NUN VERBS.

(See Paradigm, p. 212.)

The letter *n* in Hebrew shows the same kind of feebleness that it has in other languages; when it is not sustained by being followed by a full vowel, its sound is apt to be lost in that of the consonant after it, *in-licio* = *illicio*; *ἐν-γράφω* = *ἐγγράφω*; יִנְגַּשׁ = יַגַּשׁ (*yin-gash* = *yiggash*).

1. (a) When *n* stands at the end of a syllable (imperf. Qal, perf. and ptc. Niph., Hiph., Hoph.) it is in most cases assimilated to the next consonant, which is doubled, יִנְפֹּל = יַפֹּל, הִנְפִּיל = הִפִּיל (*yin-pōl* = *yippōl*, *hinpîl* = *hippîl*). נִנְגַּף = נִגַּף, Niph. of נָגַף *to smite*.

(b) In certain cases (*e.g.* verbs ending in ה) the Niph. and Pi'ēl would be indistinguishable, except for the context; cf. נִקָּה, Niph. *to be clean, innocent*; Pi. *to declare innocent, acquit*.

(c) In the Hoph. *u* naturally appears instead of *o* before the duplicated consonant (§ 7. 7); *e.g.* הֻגַּד, נָגַד (pf.) יֻגַּד (impf.).

(d) The *n* is not usually assimilated in verbs whose middle radical is a guttural; *e.g.* נָחַל *to inherit*, impf. Qal יִנְחַל, Hiph. יַנְחִיל. But the Niph. of נָחַם is נִחַם *to repent* (cf. § 36. 1. 3).

2. Verbs whose impfs. are in *ō* and *a* should be carefully distinguished.

(a) In vbs. with impf. in *a* (*e.g.* נָגַשׁ, יִגַּשׁ) the נְ is almost always dropped in the imperat. Qal; *e.g.* גַּשׁ (for נְגַשׁ), *f.* גְּשִׁי, *pl.* גְּשׁוּ.

(b) It is also usually dropped in the inf. cstr., which, however, by a sort of compensation, adds the fem. termination ת, and then assumes the form of a ṣegholate noun גֶּשֶׁת; the steps are גַּשׁ, גַּשְׁתְּ, גֶּשֶׁת (exactly like מַלְךְ, מֶלֶךְ, § 29). Note, however, that the vowel is regularly *i* (not *a*) when inflected (cf. צֶדֶק, § 29. 1 b); *e.g.* גִּשְׁתּוֹ *his approaching.*

(c) ל before such (ṣegholate) inf. constructs is pointed לָ; *e.g.* לָגֶשֶׁת (§ 14. 1 d).

(d) In vbs. with impf. in *ō*, the נְ is not dropped in imper. or inf. cstr.; *e.g.* נָפַל, impf. יִפֹּל; imper. and inf. cstr. נְפֹל.

3. (a) The verb נָתַן *to give* assimilates its *final n* also in perf. נָתַתִּי, &c. (for נָתַנְתִּי), and infin. cstr. which is תֵּת (for תֶּנֶת), and with suff. תִּתִּי (for תִּנְתִּי). It has *ē* in imperf. יִתֵּן and imper. תֵּן, emph. תְּנָה (§ 23. 2), *f.* תְּנִי, *pl.* תְּנוּ.

(b) In the verb לָקַח *to take* the ל is treated like the *nun* of *Pe Nun* vbs.; *e.g.* impf. Qal יִקַּח (for יִלְקַח), *pl.* יִקְחוּ (§ 7. 5); imper. קַח, קְחוּ, inf. cstr. קַחַת, קַחְתִּי, &c. (§ 8. 1, *a* under influence of the guttural).

(c) The form יֻקַּח is probably not impf. Hoph. but impf. of the old passive Qal, of which now few traces exist except the participle. לֻקַּח, which also exists, is to be regarded as the (old) pf. pass. Qal rather than as pf. Puʿal. So יֻתַּן pass. Qal rather than Hoph. of נתן. The Hoph. is unlikely, as no causative idea is present in these words, and the Hiph. of these verbs is not found.

(d) ל before these (monosyllabic or ṣegholate) inf. constructs is pointed לָ; *e.g.* לָתֵת, לָקַחַת (§ 14. 1 d).

4. *Nouns from Verbs* פ״ן.—Nouns with *m* preformative are of the form מַתָּן *gifts* (coll. from נָתַן), as מַפָּל *offal* (from נָפַל *to fall*), מַכָּה *stroke* (from נָכָה, Hiph. *to strike*).

נצל *Hi.* to deliver נגע to touch (*Hi.* to reach) נשק to kiss
נגשׁ to approach נשׁא *Hi.* to deceive נפל to fall
נגף to smite נדר to vow נבט *Hi.* to look
נגד *Hi.* to tell נצב *Hi.* to set נחל to inherit
נָשַׁל to drop off *intr.*, draw off *tr.* תַּרְדֵּמָה *f.* a deep sleep
בָּנָה to build אֹרֶךְ length רֹחַב breadth
צֵלָע *f.* rib, side: *cstr.* צֶלַע; *pl.* צְלָעוֹת, *cstr.* צַלְעוֹת
אֶחָד *m.* אַתַּת *f.* one סֻלָּם ladder אַיִל ram גַּת Gath

EXERCISE. TRANSLATE.

תֵּן, קְחוּ, נְפֹל, הִנָּגֵף, אַפִּיל, הִצַּלְתָּ, מַצִּיל, וַיִּנָּצְלוּ, תְּנָה,
תַּצִּילֵם, תִּגְּעוּ, נִגָּף, הֻגַּד, הַגִּידוּ, תַּבֵּט, לִנְפֹּל, לָגֶשֶׁת:
הַצִּילֵנִי מִדָּמִים אֱלֹהֵי תְשׁוּעָתִי וּלְשֹׁנִי תַּגִּיד צִדְקָתֶךָ: 2 כִּי
תִדּוֹר נֶדֶר [1]לַיהוה אַל־תִּשְׁכַּח לְשַׁלְּמוֹ: 3 יָרְאוּ אֹיְבָיו מִגֶּשֶׁת
אֵלָיו: 4 הַבֶּט־נָא הַשָּׁמַיְמָה וּסְפֹר הַכּוֹכָבִים: 5 וַיַּפֵּל יהוה
תַּרְדֵּמָה עַל־הָאָדָם וַיִּקַּח אַהַת מִצַּלְעוֹתָיו וְהַצֵּלָע אֲשֶׁר לָקַח
בָּנָה לְאִשָּׁה: 6 אָמַר הָאָדָם הָאִשָּׁה אֲשֶׁר נָתַתָּ [2]עִמָּדִי הִיא
[3]נָתְנָה־לִּי מִן־הָעֵץ: 7 אָמַר יהוה אֶל־אַבְרָם הִתְהַלֵּךְ בָּאָרֶץ
לְאָרְכָּהּ וּלְרָחְבָּהּ כִּי לְךָ אֶתְּנֶנָּה וַיִּפֹּל אַבְרָם עַל פָּנָיו:
8 חָלַם יַעֲקֹב וְהִנֵּה סֻלָּם מֻצָּב אַרְצָה וְרֹאשׁוֹ מַגִּיעַ הַשָּׁמָיְמָה:
9 נִתַּנּוּ בְּיַד מַלְכֵי הָאֲרָצוֹת: 10 של נעליך מעל רגליך כי
המקום אשר אתה עומד עליו אדמת־קדש הוא: 11 ויאמר
לו המלך תנה־לי את־כרמך בכסף ויאמר לא־אתן לך
את־כרמי:

Give ye. I will not give my silver and my gold. Tell it not in Gath. Look not (*f.*) after thee, lest God smite thee. Deliver me, for thou art my salvation. Let them give glory to Yahweh because of his loving-kindness. When I gave the woman to the man for wife. I will deliver thee, and thy tongue shall tell-of righteousness. The serpent deceived her and she took of the tree and gave to her husband. They feared to draw near, lest they should be smitten before their enemies. Thou hast caused a deep-sleep to fall upon me. And he brought near the man and he took him in his arms and kissed him (*dat.*).

§ 34. PE GUTTURAL VERBS.

(See Paradigm, p. 214.)

See the rules for Gutturals, § 8.

1. By § 8. 2 a, a gutt. requires a *ḥaṭeph* for simple sh^{e}wa vocal (2 pl. perf., imper., infin. cstr., Qal: thus קְטַלְתֶּם, קְטֹל, but עֲמַדְתֶּם, עֲמֹד; אֲכַלְתֶּם but אֱכֹל, § 8. 2 b).

[1] ל is pointed as if read to אֲדֹנָי which was substituted for יהוה, § 10. 5 b.

[2] Alternative form to עִמִּי = *with me*, 1 s. suff. to עִם *with* (cf. p. 142, note 1).

[3] See § 7. 6.

2. (a) By § 8. 1 b, *i* before gutt. becomes *e*, and by § 8. 2 a the short vowel usually repeats itself under the gutt. in a *ḥaṭeph* corresponding to itself. Thus:

Niph. pf.	נִקְטַל	in gutt.	נֶעֱמַד and then		נֶאֱהַב
Hiph. pf.	הִקְטִיל	„	הֶעֱמִיד	„	הֶאֱהִיב
Hiph. inf.	הַקְטִיל	„			הַאֲהִיב
Hoph. pf.	הָקְטַל	„			הָעְמַד
Qal impf.	(יִקְטֹל) primary form		יִקְטַל in gutt.		יֶעֱמֹד
Qal impf. of stat. vb.	יִכְבַּד in gutt.			and then	יֶאֱהַב

(b) Note that in stative vbs. (impf. in *a*) the guttural has *e* in impf. Qal; in active vbs. (impf. in *ō*) it has *a*, which is really the original vowel of the impf. (§ 21. 1 a). Thus the combinations are ֶ_ and ַ_; except that before א even imperfects in *ō* have *e*, *e.g.* יֶאֱסֹף *he will gather*.

(c) The gutturals usually, though not always, take a *composite* sh^{e}wa at the end of a syllable, cf. נֶעֱזַב (Niph.) *he was forsaken*, הֶאֱמִין (Hiph.) *he trusted*; in most cases, however, though not in all (*e.g.* יֶחֱלַם *he will dream*, יֶחֱרַשׁ *he will be silent*) ח takes *silent* sh^{e}wa; *e.g.* יֶחְכַּם *he will be wise*, יֶחְדַּל *he will cease*, יֶחְסַר *he will lack*, יַחְמֹד *he will desire* (cf. § 8. 2). A few use both forms, חָשַׁב *to devise*, יַחְשֹׁב and יַחֲשֹׁב.

(d) Note that in forms ending ָה, ִי, וּ, the composite sh^{e}wa of the guttural is necessarily changed into the corresponding short vowel, and the syllable is half open; e.g. *sing.* יַעֲמֹד, *pl.* (cf. יִקְטְלוּ) יַעַמְדוּ which, as two vocal sh^{e}was cannot come together, becomes יַעַמְדוּ *ya'am'dhû* (§ 6. 2 d. ii.); 3 *s. m.* Niph. נֶאֱסַף, *f.* (cf. נִקְטְלָה) נֶאֱסְפָה which becomes נֶאֶסְפָה *she has been gathered* or *taken away*.

3. (a) By § 8. 4 the gutt. cannot be doubled, but remaining single, causes the preceding short vowel to become its tone-long. Only the impf. (imper. and inf.) Niphal are affected; *e.g.* יִקָּטֵל, but יֵעָמֵד (for יֵעָמֵד). So with ר; יֵרָפֵא *he shall be healed*.

(b) In the Hiph. pf. with *waw cons.* and the consequent throwing forward of the accent (§ 23. 3. 4), the ֶ becomes —: thus הֶעֱמַדְתָּ *thou hast stationed*, but וְהַעֲמַדְתָּ *and thou wilt station*. This change

occurs elsewhere at a distance from the tone; *e.g.* אֵלַי (poetic form of אֶל־), but אֲלֵיכֶם, cf. § 8. 2 b.

חלם to dream	עמד to stand	יְהוֹשֻׁעַ	Joshua
עבר to pass, cross	חבק *Pi.* to embrace	הרג	to slay
רחק to be distant, [withdraw, refrain	חטא to sin	חשב	to count
עזב to leave, forsake	אחז to take hold of	חזק / אמץ	to be strong
עבד to serve, till	חבשׁ / אסר to bind	אמן *Hi.*	to believe
חכם to be wise	אָרַךְ to be long:	אֵיךְ	how?
נָהָר river	*Hiph.* to prolong	עָשַׁן	to smoke

נְהָרוֹת, oftener נְהָרִים, *pl.*

4. *Nouns from Pe Gutt. verbs.*—

	First declension.			Second declension.		
sing. abs.	חָכָם	אֲדָמָה	מַאֲכָל	עֶבֶד	עֵגֶל	חֹדֶשׁ
cstr.	חֲכַם	אַדְמַת	מַאֲכַל	"	"	"
plur. abs.	חֲכָמִים	אֲדָמוֹת		עֲבָדִים	עֲגָלִים	חֳדָשִׁים
cstr.	חַכְמֵי	אַדְמוֹת		עַבְדֵי	עֶגְלֵי	חָדְשֵׁי
	(wise)	(ground)	(food)	(servant)	(calf)	(month)

(a) In *first declens.*—Rule 2 of Gutturals (§ 8. 2) applies. Note cstr. pl. חַכְמֵי (not of course חִכְמֵי like דִּבְרֵי, cf. § 6. 2 d. ii.).

(b) In *second declens.*—2nd class, the gutt. often depresses *i* to *e* (§ 8. 1 b); hence עֶגְלֵי not עִגְלֵי. With nouns of the 1st *and* 2nd class the composite sh^{e}wa, where necessary, is *ḥaṭeph pathaḥ* (עֲבדים, עֲגלים, cf. § 6. 2 c. iii.); with nouns of the 3rd class it is naturally *ḥaṭeph qāmeṣ* (חֳדָשִׁים, § 29).

(c). In *third declens.*—No effects follow, because the vowel accompanying the guttural is unchangeable; *e.g.* חֹמֵד, חֹמְדִים *desiring*, מְאַסֵּף, מְאַסְּפִים (Pi. ptc. *gathering*; for ס, cf. § 7. 5).

EXERCISE. TRANSLATE.

וַיַּעֲזֹב כָּל־אֲשֶׁר לוֹ בְּיַד יוֹסֵף׃ 2 הִנֵּה שְׁנֵי הַמְּלָכִים לֹא
עָמְדוּ לְפָנָיו וְאֵיךְ בַּעֲמֹד אֲנָחְנוּ׃ 3 וַיִּזְכֹּר אֱלֹהִים אֶת־נֹחַ
וַיַּעֲבֵר רוּחַ גְּדוֹלָה עַל־הָאָרֶץ׃ 4 [1]וַנַּחְלֹמָה חֲלוֹם בְּלַיְלָה אֶחָד

[1] The form with final ה ָ is often used in the 1st pers. both sing. and pl. (esp. in the later books); *e.g.* וָאֶשְׁלְחָה *and I sent*, Gen. 32. 6.

אֲנִי וָהוּא׃ 5 חֲזַק וֶאֱמֶץ כִּי אַתָּה תַּנְחִיל אֶת־הָעָם הַזֶּה
אֶת־הָאָרֶץ אֲשֶׁר נִשְׁבַּעְתִּי לַאֲבוֹתָם לָתֵת לָהֶם׃ 6 וְאַבְרָם
הֶאֱמִין בַּיהוה וַיַּחְשְׁבֶהָ לוֹ צְדָקָה׃ 7 תְּנָה־לָּנוּ אֶת־הָאָרֶץ
הַזֹּאת וְאַל־תַּעֲבְרֵנוּ אֶת־הַנָּהָר׃ 8 שָׁלְחַנִי יהוה לַחֲבשׁ לְנִשְׁבְּרֵי
לֵב׃ 9 אִם־רָעֵב שׂנַאֲךָ הַאֲכִילֵהוּ לָחֶם׃ 10 גַּע בֶּהָרִים
וְיֶעֱשָׁנוּ׃ 11 אל־תעזב חכמה אֱהָבֶהָ ותשמרך׃ 12 ואתם
אל־תעמדו רדפו אחרי איביכם כי נתנם יהוה אלהיכם
בידכם׃

Abraham saw a ram taken by (בְּ) his horns. Pass not the river, lest ye be smitten before your enemies. Our land shall not be tilled, for our enemies shall stand in the midst-of-her. Let me cross the river, that I may make this people inherit the land which Yahweh sware unto their fathers to give them. Love wisdom, forsake her not. They said unto him, To bind thee have we come down, to give thee into the hand of thine enemies. And the people served (*pl.*) their God all the days of Joshua, and all the days of the elders who prolonged days after Joshua. And he made to pass his children in the fire.

§ 35. PE 'ALEPH VERB.

(See Paradigm, p. 215.)

1. (a) *Pe 'Aleph* verbs are a sub-class of *Pe Gutt.* verbs. They have one peculiarity,—in impf. Qal *'Aleph* quiesces in the vowel *ô*; in all other respects they are *Pe Gutt.* This *ô* is for *â*: thus יֹאמַר = יָאמַר = יַאֲמֹר (cf. Arab. *salâmu*, שָׁלוֹם, § 2. 2. 1) = יֹאמֵר, by a curious process known as *dissimilation*, intended to prevent two similar vowels (here *ō*) from following one another in the same word (cf. רִאשׁוֹן *first*, from רֹאשׁ *head*).

The verbs belonging to this class are *five*: אָבַד *to perish*, אָכַל *to eat*, אָמַר *to say*, אָבָה *to be willing*, אָפָה *to bake*.

(b) A few verbs have both this quiescent form and the regular *Pe Gutt.* form; *e.g.* אָחַז *grasp, seize*, impf. יֹאחֵז and (rarely) יֶאֱחֹז; אָסַף *to gather*, impf. יֹסֵף and (rarely) יֶאֱסֹף (for יֹאסֵף).

(c) Note that in the last vb. the quiescent א is dropped, as sometimes elsewhere; *e.g.* תֹּאמְרוּ = תֵּאָמְרוּ *ye shall say*, and

regularly in the 1st pers. sing. of these verbs; *e.g.* אֹמַר (for אֶאמַר) *I will say.*

2. (a) The impf. is in *a* (יֹאכַל), but often (cf. יֹסֵף, יֹאחֵז), especially in pause, in *ē* (יֹאכֵל).

(b) This does not apply to אָבָה and אָפָה, whose impf., like that of all *Lamedh He* verbs (§ 32. 2), ends in ה֫ (§ 44. 1 b); *e.g.* יֹאבֶה.

3. (a) אָמַר in impf. with waw consec. and retracted accent (§ 23. 3. 4) has the form וַיֹּאמֶר *and he said.*

(b) In inf. cstr. (אֱמֹר) with ל, it becomes (לֵאמֹר =) לֵאמֹר dicendo, *saying* (§ 14. 1 c). But not so with other verbs; *e.g.* לֶאֱכֹל (not לֵאכֹל) *to eat.*

שָׁכַם *Hiph.* to rise early פְּלִשְׁתִּים Philistines שִׁמְשׁוֹן Samson
נְחֹשֶׁת *m.* copper, bronze: *dual* נְחֻשָׁתַיִם fetters of copper or bronze
נָקִי (twice written נָקִיא) clean, innocent מָחָר to-morrow
בּשׁל *Pi.* to boil, seethe אַחֵר another (next) חבא *Hiph.* hide

EXERCISE. TRANSLATE.

וַיֹּאמֶר יהוה אֶל־הָאָדָם מִכָּל־עֵץ הַגָּן אָכֹל תֹּאכֵל׃ 2 אִם־
[1]תֹּאבוּ וּשְׁמַעְתֶּם טוֹב הָאָרֶץ תֹּאכֵלוּ׃ 3 וְהָאֲכַלְתִּים אֶת־בְּשַׂר
בְּנֵיהֶם וְאֶת־בְּשַׂר בְּנוֹתֵיהֶם׃ 4 קַח־לְךָ מִכָּל־מַאֲכָל אֲשֶׁר
יֵאָכֵל וְהָיָה לְךָ וְלָהֶם לְאָכְלָה׃ 5 יהוה אַל־נָא נֹאבְדָה בְּנֶפֶשׁ
הָאִישׁ הַזֶּה וְאַל־תִּתֵּן עָלֵינוּ דָּם נָקִיא׃ 6 וַיֹּאמֶר הַמֶּלֶךְ אֶל־
הָאִשָּׁה מַה־לָּךְ וַתֹּאמֶר הָאִשָּׁה הַזֹּאת אֲמָרָה אֵלַי תְּנִי אֶת־
בִּנֵּךְ וְנֹאכְלֶנּוּ הַיּוֹם וְאֶת־בְּנִי נֹאכַל מָחָר׃ וַנְּבַשֵּׁל אֶת־בְּנִי
וַנֹּאכְלֶהוּ וָאֹמַר אֵלֶיהָ בַּיּוֹם הָאַחֵר תְּנִי אֶת־בִּנֵּךְ וְנֹאכְלֶנּוּ
וַתַּחְבֵּא אֶת־בְּנָהּ׃ 7 ותקח האשה מפרי העץ ותאכל ותתן
גם לאישה ויאכל׃ 8 האכלתם לחם במדבר׃

Ye shall eat of the fruit of your ways. Let us not perish for his soul. And he called the people to eat and they ate. And the children of Israel said, Who will let-us-eat (*Hiph.*) flesh? Ye shall not eat any carcase; to the stranger ye shall give it and he shall eat it. And the woman said, The serpent beguiled me and I ate. Give me flesh that I may eat.[2] It shall not be eaten, it shall be burned in the fire. And the dogs ate the flesh of my calf. And the man rose-

[1] 2nd plur. impf., § 44. 2. 1. [2] *Waw* with *Cohort.*, § 23. 1. 2.

early in the morning and he told all these words in the ears of his servants. The Philistines gathered together (אָסַף, *Niph.*) and seized Samson and bound him with fetters of bronze.

§ 36. ʿAYIN GUTTURAL VERBS.

(See Paradigm, p. 216.)

1. (1) *a.* By § 8. 1 a the gutt. prefers the *a* sound, hence impf. and imper. Qal end in *a*; *e.g.* יִשְׁחַט, שְׁחַט, not יִשְׁחֹט, שְׁחֹט. (But inf. cstr. has *ō*; *e.g.* שְׁחֹט, § 22. 3.)

b. Impf. with suff. יִשְׁחָטֵנִי not יִשְׁחַ״, cf. § 31. 3 a.

c. Often, too, the pf. Piʿēl has *a*; *e.g.* נִחַם (not נִחֵם) *to comfort*; but שִׁחֵת *to destroy.*

(2) By § 8. 2 a the gutt. must have a *ḥaṭeph* as indistinct vowel, hence with the terminations ָה, ִי, וּ, the middle gutt. is pointed with *ḥ. pathaḥ*, as שָׁחֲטָה, שָׁחֲטוּ, not שָׁחְטוּ (cf. קָטְלָה), &c.; cf. 8. 3 b. The first vowel of the imper. *s. f.* and *pl. m.* is naturally *a*; *e.g.* שַׁחֲטִי, שַׁחֲטוּ.

(3) *a.* By § 8. 4 the gutt. cannot be doubled, hence Piʿēl, Puʿal, Hithp. must omit *dag. f.* from the middle radical. The preceding vowel becomes tone-long *always* before ר, as pf. Pi. בֵּרֵךְ for בִּרֵּךְ: 2 pl. בֵּרַכְתֶּם (not בְּ; the ֵ remains unchangeable, as the first syllable is virtually closed, § 8. 4 b), Pi. יְבָרֵךְ for יְבִרֵּךְ (impf.), בָּרֵךְ (imper.), יְבֹרַךְ for יְבֻרַּךְ (impf. Puʿal).—The preceding vowel becomes tone-long *generally* before א, as מֵאֵן, impf. יְמָאֵן *to refuse*; before ה, ח, and ע the short vowel usually remains and the guttural is regarded as virtually doubled; *e.g.* נִחַם (not נֵחַם), impf. יְנַחֵם (not יְנָ׳), Pu. נֻחַם (not נֹחַם). So בִּעֵר *to burn, consume, remove.*

b. In ברך when the vowel of the כ is accented, the ר takes composite instead of simple shᵉwa; *e.g.* בֵּרֲכוּ *they blessed*, בָּרֲכֵנִי *bless me.*

2. *Nouns from ʿAyin Gutt. verbs.*

	First declension.		Second declension.			Third declension.
sing. abs.	נָהָר	נַעַר	פַּחַד	פֹּעַל	רֹחַב	כֹּהֵן
cstr.	נְהַר	"	"	"	"	"
voc. suff.	נְהָרִי	נַעֲרִי	פַּחְדִּי	פָּעֳלִי	רָחְבִּי	כֹּהֲנִי
cons. suff.	נְהָרְךָ	נַעַרְךָ	פַּחְדְּךָ	פָּעָלְךָ	רָחְבְּךָ	(כֹּהֶנְךָ)
plur. abs.	נְהָרִים	נְעָרִים	פְּחָדִים	פְּעָלִים	(רְחָבִים)	כֹּהֲנִים
cstr.	נַהֲרֵי	נַעֲרֵי	פַּחֲדֵי	פָּעֳלֵי	(רָחֳבֵי)	כֹּהֲנֵי
	(river)	(lad)	(fear)	(work)	(breadth)	(priest)

Like פַּחַד is the preposition תַּחַת *under*, *instead of*, which, like אֶל־, עַל, takes *plur.* suffixes, תַּחְתַּי, תַּחְתֶּיךָ, תַּחְתָּיו, &c.

(1) In *second declens.* words primarily of the form נַעַר, פָּעֳלְ, &c. (§ 29), naturally take, under the influence of the guttural, as their helping vowel ַ, not ֶ (as in מֶלֶךְ, בֹּקֶר), and words of the 1st class or *a*-type (מַלְךְ) preserve the original pathaḥ (cf. נַעַר), thus yielding the form נַעַר; words of the 2nd class, with the vowels ַ ֵ (cf. סֵפֶר), do not exist; words of the 3rd class are formed as we should expect (cf. בֹּקֶר), *e.g.* פֹּעַל.

(2) Suffixes are added in strict accordance with the rules; *e.g.* נַעֲרִי (cf. מַלְכִּי) becomes נַעֲרִי because gutturals except ח (§ 8. 2 a) (cf. פַּחְדִּי) prefer the composite. נַעַרְךָ (cf. מַלְכְּךָ) becomes first נַעֲרְךָ and then נַעַרְךָ because two vocal sh^ewas cannot come together (§ 6. 2 d. ii.). Similarly פֹּעַל with suffix becomes first פָּעְלִי (cf. בָּקְרִי) then פָּעֳלִי: so פָּעֳלְךָ *poʿl^ekhâ* becomes first פָּעֳלְךָ and then פָּעָלְךָ *poʿol^ekhâ*. But ח takes the simple sh^ewa and closes the syllable, cf. רָחְבִּי.

(3) Ṣ^eghol appears instead of pathaḥ in the words לֶחֶם *bread*, רֶחֶם *womb*, אֹהֶל *tent*, בֹּהֶן *thumb*.

טהר	to be clean	שׁרת *Pi.*	to serve	גרשׁ *Pi.*	to drive
שׁחט	to slay	לחם *Ni.*	to fight	סעד	to sustain, refresh
צעק, זעק	to cry	ברך *Pi.*	to bless		
		שׁען *Ni.*	to lean	מִנְחָה *f.*	offering
אבל	to mourn	בחר	to choose	נֶסֶךְ	drink-offering
טעם	to taste	רחץ	to wash	עֵדֶן	Eden [1]
מִשְׁפָּחָה *f.*	clan	שַׁעַר	gate	כּוּשׁ	Cush (Ethiopia)

EXERCISE. TRANSLATE.

טַהֲרֵנִי, טַעֲמוּ, בָּרֲכוּ, יְשָׁרֵת, זַעֲקִי, וַיִּלָּחֲמוּ, יְטַהֵר, אֶרְחַץ, רֻחַצְתְּ, אֶרְחָצֵךְ, נִבְחֲרָה, מְצַעֵק, בַּעֲלִי, שְׁעָרַיִךְ:
[2]יֻקַּח־נָא מְעַט מַיִם וְרַחֲצוּ רַגְלֵיכֶם וְהִשָּׁעֲנוּ תַּחַת הָעֵץ:
ואֶקְחָה פַּת־לֶחֶם וְסַעֲדוּ לְבַבְכֶם אַחַר תַּעֲבֹרוּ: 2 וַיְגָרֶשׁ יהוה

[1] Perhaps connected in the Hebrew mind with עֵדֶן *delight*.

[2] See § 33. 3 c.

אֶת־הָאָדָם וַיַּשְׁכִּנֵהוּ מִנֶּגֶד לְגַן־עֵדֶן לַעֲבֹד אֶת־הָאֲדָמָה אֲשֶׁר [1]לֻקַּח
[2]מִשָּׁם׃ 3 הָכְרֵת מִנְחָה וָנֶסֶךְ אָבְלוּ הַכֹּהֲנִים מְשָׁרְתֵי יהוה׃
4 וַיְבָרְכוּ הַכֹּהֲנִים אֶת־בְּנֵי יִשְׂרָאֵל לֵאמֹר יְבָרֶכְךָ יהוה וְיִשְׁמְרֶךָ
יָאֵר יהוה פָּנָיו אֵלֶיךָ׃ 5 וַיִּזְעֲקוּ בְנֵי יִשְׂרָאֵל אֶל־יהוה לֵאמֹר
עָזַבְנוּ אֶת־אֱלֹהֵינוּ וַנַּעֲבֹד אֶת־הַבְּעָלִים׃ 6 וַאֲבָרְכָךְ וַאֲגַדְּלָה
שְׁמֶךָ וַאֲבֹרָכָה מְבָרְכֶיךָ וְנִבְרְכוּ בְךָ כֹּל מִשְׁפְּחֹת הָאֲדָמָה׃
7 ברכי נפשי את־יהוה ואל־תשכחי כל־חסדיו׃ 8 ביום
ההוא תאמרי לי אישי ולא תקראי לי עוד בעלי׃

Beyond the rivers of Ethiopia. Our feet shall stand in thy (*f.*) gates (O) Jerusalem. Thou shalt love Yahweh thy God and him thou shalt serve. And your fathers cried unto me and said, We shall perish from the violence of our enemies. And she said unto her husband, Drive out this maid-servant and her son. And they forgot Yahweh, and he sold them into the hand of their enemies and they fought against [3] them. And they took wives [4] from all whom they chose.

§ 37. LAMEDH GUTTURAL VERBS.

(See Paradigm, p. 218.)

1. The peculiarities of *Lam. Gutt.* arise chiefly from the first law of gutturals—that all final gutturals must have an *a* sound before them. The real question is: in what cases does the *pathaḥ* dislodge a long vowel (cf. יִשְׁלַח with יִקְטֹל), and in what is it written additional to it, and furtive (cf. שְׁלוֹחַ)?

(1) *Unchangeably* long vowels naturally are retained, taking *path. furtive* between them and the gutt.; *e.g.* שְׁלוֹחַ (inf. abs. Qal), שְׁלוּחַ (pass. ptc.), הִשְׁלִיחַ (Hiph. pf.), יַשְׁלִיחַ (impf.).

(2) a. The *tone*-long vowels *ē* and *ō* are displaced by *pathaḥ*; *e.g.* impf. and imper. Qal יִשְׁלַח (cf. יִקְטֹל), שְׁלַח (with suff. שְׁלָחֵנִי, יִשְׁלָחֵנִי, § 31. 3 a. i.); impf. Niph. יִשָּׁלַח (cf. יִקָּטֵל), impf. Pi. יְשַׁלַּח, also pf. Pi. שִׁלַּח; Hiph. juss. יַשְׁלַח (waw consec. וַיִּשְׁלַח), imper. הַשְׁלַח, &c. (But inf. cstr. Qal retains *ō*, יִשְׁלֹחַ.)

[1] See § 33. 3 c.
[2] See § 13. 2 a.
[3] בְּ.
[4] נָשִׁים, *pl.* of אִשָּׁה (p. 153).

b. Exceptions: *ē* remains—(*a*) in pause, *e.g.* יִשָּׁלֵחַ (Niph.), יְשַׁלֵּחַ (Pi.); (*b*) in participles abs., *e.g.* שֹׁלֵחַ (*f.* שֹׁלַחַת), מְשַׁלֵּחַ; (*c*) in infin. abs., *e.g.* שַׁלֵּחַ, Pi. (but constr. שַׁלַּח).

c. Final ר usually has *ō* in impf. (*e.g.* יִסְפֹּר *to count*, יַעֲבֹר *to cross*) except in stative verbs חָסֵר *to lack*, יֶחְסַר.

(3) Under the Tone the gutt. retains sh^ewa silent, as שָׁלַחְתִּי; except before another vowel-less consonant in 2 *fem. sing.* where a furt. path. slips in between the consonants without removing *dag.* from the 2nd, שָׁלַחַתְּ *shaláḥat* (probably an attempt to combine two traditions, שָׁלַחְתְּ and שָׁלַחַת).

2. *Nouns from verbs Lam. Guttural.*—

	First declension.		Second declension.			Third declension.
sing. abs.	רָשָׁע	שָׂמֵחַ	זֶרַע	שֵׁמַע	רֹמַח	מִזְבֵּחַ
cstr.	רְשַׁע	שְׂמַח	„	„	„	מִזְבַּח
cons. suff.	רְשָׁעֲךָ	שְׂמֵחֲךָ	זַרְעֲךָ	שִׁמְעֲךָ	רָמְחֲךָ	מִזְבַּחֲךָ
plur. abs.	רְשָׁעִים	שְׂמֵחִים	זְרָעִים	(שְׁמָעִים)	רְמָחִים	מִזְבְּחוֹת
cstr.	רִשְׁעֵי	שִׂמְחֵי	זַרְעֵי	(שִׁמְעֵי)	רָמְחֵי	„

and שְׂמֵחֵי, § 22. 4.

(wicked) (rejoicing) (seed) (report) (lance) (altar)

In *second declension* the final short vowel is naturally *a* before the guttural (§ 8. 1), and in all the declensions the quasi-vocal sh^ewa before the consonantal suffixes *ka*, &c., becomes a *ḥaṭeph* (therefore not simply רְשָׁעְךָ, זַרְעְךָ, &c.).

שלח to send — נטע to plant — שכח to forget
זרע to sow — שבע to be satisfied — צלע to halt
זרח to rise (shine) — לקח to take — צמח to sprout — משח to anoint
שמע to hear — דשא *Hiph.* to make grow — שַׁחַר dawn
יַבּוֹק Jabbok — פְּנוּאֵל Penuel — אבק *Niph.* to wrestle
נַחַל torrent, torrent valley, wady — יֵשַׁע deliverance, salvation
שבע *Niph.* to swear, *Hiph.* cause to swear — כְּנַעֲנִי Canaanite
נתץ pull down, break down — מֶלַח salt — מַעֲבָר ford

EXERCISE. TRANSLATE.

אֶשְׁמַע, אֶשְׁמְעָה, בְּהִשָּׁמַע, תַּשְׁמַע, שֹׁלֵחֲךָ, שְׁלֹחַ, שְׁלַח,
שִׁלַּחֲךָ, אֶשְׁלָחֲךָ, יִשְׁכָּחֵהוּ, שָׁכַחַתְּ, נִשְׁכַּחַת:
הִנֵּה אָנֹכִי שֹׁלֵחַ מַלְאָךְ לְפָנֶיךָ לִשְׁמָרְךָ בַּדֶּרֶךְ הִשָּׁמֶר מִפָּנָיו

וּשְׁמַע בְּקוֹלוֹ׃ 2 אֲבִיוֹנִי צִיּוֹן אַשְׂבִּיעַ [1]לֶחֶם וְכֹהֲנֶיהָ אַלְבִּישׁ
יֶשַׁע׃ 3 וַיִּטַּע יְהוָה גַּן בְּעֵדֶן וַיְצַמַּח מִן־הָאֲדָמָה כָּל־עֵץ נֶחְמָד
לְמַרְאֶה וְטוֹב לְמַאֲכָל׃ 4 וַיִּקַּח יַעֲקֹב אֶת־נָשָׁיו וְאֶת־יְלָדָיו
וַיַּעֲבֹר אֶת־מַעֲבַר יַבּוֹק׃ וַיְקָהֵם וַיַּעֲבֵרֵם אֶת־הַנָּחַל וַיַּעֲבֵר
אֶת־אֲשֶׁר לוֹ׃ וַיִּאָבֵק אִישׁ עִם יַעֲקֹב וַיֹּאמֶר הָאִישׁ שַׁלְּחֵנִי כִּי
עָלָה הַשַּׁחַר וַיֹּאמֶר לֹא אֲשַׁלֶּחֲךָ כִּי אִם בֵּרַכְתָּנִי׃ וַיֹּאמֶר לוֹ
הַמַּלְאָךְ לֹא יֵאָמֵר עוֹד יַעֲקֹב שִׁמְךָ כִּי אִם יִשְׂרָאֵל וַיְבָרֶךְ אֹתוֹ
שָׁם׃ וַיִּזְרַח לוֹ הַשֶּׁמֶשׁ כַּאֲשֶׁר עָבַר אֶת־פְּנוּאֵל וְהוּא צֹלֵעַ
עַל־יְרֵכוֹ׃ 5 וישביעני לאמר לא־תקח אשה לבני מבנות
הַכְּנַעֲנִי אשר אנכי יֹשֵׁב בארצו׃ 6 הַשְׁמִיעֵנִי בַּבֹּקֶר חַסְדֶּךָ
כִּי־בְךָ בָטָחְתִּי׃

This song shall never be forgotten. In the day of his being anointed (*Niph.*). And now lest he put forth (send) his hand and take of the tree of life and eat and live[2] for ever. Yahweh will give you in the evening flesh to eat, and bread in the morning to be satisfied (*inf. Qal*). He caused thee to hear his words out of the fire. Let those-loving (*ptc. cstr.*) thy salvation say: Let God be great! Ye shall surely hearken to the voice of my messenger, when I send him to you. And Samuel said, Speak, Yahweh, for thy servant is listening (*ptc.*). And he fought against the city all that day, and he took the city, and the people that (was) in it he slew, and he pulled down the city and sowed it with salt (*acc.*).

§ 38. LAMEDH 'ALEPH VERBS.

(See Paradigm, p. 220.)

The irregularities of the remaining classes of verbs (except verbs *Double 'Ayin, e.g.* סָבַב) arise from the presence of some of the quiescents א ו י in the stem. Verbs פ״א, in which א quiesces in the imperfect only, have been already treated, § 35.

1. *Verbs Lamedh 'Aleph.*—When א is third stem-letter, it causes the following peculiarities:

(1) At the end of a syllable א is silent after the pre-

[1] On double *accus.* see § 27. 1 *d*; cf. § 38. 3. [2] Cf. p. 87, note 5.

ceding vowel, which is lengthened, as the syllable is now virtually open, § 9. 1. Thus *a* in pf. and impf. Qal (cf. § 37), pf. Niph., &c., becomes *ā*. Thus מָצָא (קָטַל) practically = מָצָ which must become מָצָ (§ 5. 3 a), that is, מָצָא. So יִמְצָא (יִגְבַּד); with suff. יִמְצָאֵנִי, § 31. 3 a. i.), נִמְצָא (נִקְטַל), &c.

(2) In perf. Qal of *active* verbs (those in *ā*) the vowel *ā* remains throughout, as (מְצָאתָ =) מָצָאתָ.

(3) a. In perf. Qal of *stative* verbs (cf. מָלֵא *to be full*) and in *all* the other perfects the vowel is *ē*; *e.g.* Qal מָלֵאתִי, Niph. נִמְצֵאתִי, Pi. מִצֵּאתִי, &c.

b. This *ē*, natural in the Pi., is difficult to account for in the Niph., where we should have expected נִמְצָאתִי (cf. נִקְטַלְתִּי). It probably follows the analogy of *Lamedh He* vbs. (§ 44).

c. All imperfects and imperatives take ֶ (*é*) before נָה, again probably on the analogy of *Lamedh He* vbs.; *e.g.* מְצֶאנָה, תִּמְצֶאנָה.

(4) The letter א, being silent, sometimes falls out in writing; *e.g.* מָצִתִי for מָצָאתִי.

(5) This class of verbs has a considerable tendency to adopt the vocalization and even the consonantal spelling of *Lamedh He* verbs (§ 44); *e.g.* רְפֵה *heal* (imperative) for רְפָא. There is frequent confusion between the roots קרא *to call*, and קרה *to meet*.

(6) In pf. with *waw consec.* the accent is not usually thrown forward; *e.g.* וְקָרָאתָ, not וְקָרָאתָ *and thou shalt call*.

2. *Nouns from verbs* ל"א.—

	First declension.		Second declension.		Third declension.
abs.	צָבָא	מִקְרָא	כֶּלֶא	חֵטְא	יְצִיא
cstr.	צְבָא	מִקְרָא	"	"	יְצִאת *fem.*
suff.	צְבָאֵךְ	מִקְרָאָכֶם	כִּלְאוֹ	חֶטְאוֹ	
pl.	צְבָאוֹת	מִקְרָאִים	כְּלָאִים	חֲטָאִים	יְצִיאִים
cstr.	צִבְאוֹת	מִקְרָאֵי	(כִּלְאֵי)	חֲטָאֵי	יְצִיאוֹת *fem.*
	(host)	(assembly)	(prison)	(sin)	(going out, *ptc.*)

a. The quiescent retains the long vowel *ā* before it even in the *cstr. sing.*, though the heavy suffix כֶם admits the short vowel.

b. The long vowel often remains before the quiescent even in the *cstr. plur.*; *e.g.* חֲטָאֵי. For the ֶ in חֶטְאוֹ, cf. § 8. 1 b.

c. In the *fem.* the א is apt to surrender its vowel to the preceding cons., יֹצֵאת for יֹצֶאת, § 21. 3.

מצא to find	שָׂנֵא to hate	גְּבוּרָה *f.* } strength,
קרא to call, read	מוֹצָא *pl. im* } outgoing	כֹּחַ } might, power
קָרָה } to befall, meet	and *ôth* }	שׁתק to be quiet
קרא }	נשׂא to lift up	(*late word*)
חטא to sin	נבא *Ni.*, }	חרשׁ to plough
מָלֵא to be full	*Hith.* } to prophesy	לוּלֵא } if not, unless
פֶּלֶא *i* a wonder	רפא to heal	לוּלֵי }
נָסַע to journey,	חִידָה *f.* riddle	אַחֲרִית *f.* after-part,
decamp	עֶגְלָה *f.* heifer	issue, end
ברא to create	רעשׁ to quake	שׁלךְ *Hiph.* to throw, cast

3. a. Stative verbs (*i.e.* those describing a condition of the subject) subordinate to themselves in the *accus.* the noun that supplements the description. When they become active (in Pi. or Hiph., §§ 26, 27) they take *two* accusatives.

b. Such verbs are those expressing the idea of *fulness* (מָלֵא *to be full*, שָׂבַע *to be satisfied*, שָׂרַץ *to swarm*, לָבַשׁ or לְבַשׁ *to be clothed with*, &c.) and *want* (חָסֵר *to lack*, שָׁכֹל *to be bereaved*, &c.).

מָלֵא הַבַּיִת עָשָׁן *The house was full of smoke*
„ „ נִמְלָא *The house was filled with smoke*
מִלֵּא הַבַּיִת עָשָׁן *He filled the house with smoke*

EXERCISE. TRANSLATE.

נִבְרָא, הַחֲטֵיא, וַחֲטָאתֶם, הֶחֱטִאוּ, מִלֵּאתִיךְ, קְרֵאן, וַיִּמְצָאֻהוּ, יַמְצִאֻנוּ, יָרֵאנוּ, אִמָּלְאָה, יְשָׂאֵנִי:

וַיֹּאמֶר יַעֲקֹב אֶל־בָּנָיו הֵאָסְפוּ וְאַגִּידָה לָכֶם אֶת־אֲשֶׁר יִקְרָא אֶתְכֶם בְּאַחֲרִית הַיָּמִים: 2 וַיֹּאמֶר מֶלֶךְ יִשְׂרָאֵל שִׁבְאתִיו כִּי לֹא יִתְנַבֵּא עָלַי טוֹב כִּי אִם רָע: 3 וַיֹּאמֶר אֲלֵיהֶם שָׁאוּנִי וְהַשְׁלִיכֻנִי אֶל־הַיָּם וְיִשְׁתֹּק הַיָּם מֵעֲלֵיכֶם: 4 וּבְנֵי יִשְׂרָאֵל שָׂרְצוּ וַיַּעֲצְמוּ וַתִּמָּלֵא הָאָרֶץ אֹתָם: 5 כֹּה אָמַר יהוה אֲנִי מַרְעִישׁ אֶת־כָּל־הַגּוֹיִם וּמִלֵּאתִי אֶת־הַבַּיִת הַזֶּה כָּבוֹד:

6 נִמְצֵאתִי לַאֲשֶׁר לֹא בִקְשֻׁנִי אָמַרְתִּי הִנֵּנִי הִנֵּנִי אֶל־גּוֹי[1] לֹא
קֹרָא בִּשְׁמִי: 7 אמר הכהן הגדול ספר התורה מצאתי ויתן
את־הספר אל־הסֹפֵר ויקראהו: 8 וימצאהו איש וישאלהו
לאמר מהתבקש:

Yahweh will hear when thou criest to him. I am full (*perf.*) of the spirit of judgment and of power, to tell to Jacob his transgression and to Israel his sin. And the earth was filled with violence. Hast thou found-me, mine enemy? and he said, I have found-thee. Thou hast filled this house with thy glory. Thou hatest (*perf.*) all workers of iniquity. And the spirit of Yahweh lifted-him up and cast him to-(the)-earth. Thou shalt love thine enemy, thou shalt not hate him in thy heart. Unless ye had ploughed (*perf.*) with my heifer, ye would not have found (*perf.*) my riddle.

§ 39. PE YODH AND PE WAW VERBS.

(See Paradigm, p. 222.)

As Hebrew words hardly ever begin with ו (*w*), and a primary *w* at the beginning of a word (cf. Arab. w*alada*) becomes in Hebrew י (*y*), *e.g.* יָלַד (*yalad*), it is impossible to distinguish in the Qal between *Pe Yodh* and *Pe Waw* verbs—vbs. whose first radical is ultimately י (*e.g.* יָנַק *to suck*) and ו (*e.g.* יָלַד *to bear*)—as both necessarily begin with י. Nevertheless they must be carefully distinguished, and in Hebrew the distinction is most obvious in the Hiph. (and Niph.); *e.g.* הֵינִיק (from ינק), but הוֹלִיד (Niph. נוֹלַד: from an ultimate ולד). Let us take the *Pe Yodh* vbs. first—*i.e.* those whose י in the Qal is a real ultimate י.

1. *Pe Yodh vbs.*—(1) The impf. Qal (יִינְק) is formed quite regularly: the final vowel is *a*. Thus יֵינַק (cf. יִכְבַּד) becomes יִינַק, as the second י quiesces (§ 9. 1).

(2) The impf. Hiph. (יֵינִיק) is also regular. Thus יֵינִיק (cf. יַקְטִיל) becomes יֵינִיק (*ay* = *ai* = diphth. *ê*, cf. § 2. 2. 1).

(3) The pf. Hiph., which we should expect to be הֵינִיק (from הֵינִיק, הַקְטִיל; cf. impf. Qal), is הֵינִיק, probably on the analogy of the impf.

[1] Relative unexpressed, as often in poetic style.

(4) The verbs of this class, which are very few, are chiefly יָנַק *to suck* (Hiph. *to suckle*), יָטַב *to be good* (Hiph. *to do good*), יָלַל in Hiph. הֵילִיל *to howl.*

2. *Pe Waw vbs.*—(1) *a.* In the Hiph., as we have seen (pf. הוֹשִׁיב, impf. יוֹשִׁיב), the original *waw* (seen in Arab.) reappears. Impf. יַוְשִׁיב (cf. יַקְטִיל) becomes יוֹשִׁיב (*aw* = *au* = diphth. *ô*, cf. § 2. 2. 1). The pf. is הוֹשִׁיב, formed probably on the analogy of the impf. (Impf. with *waw cons.* וַיּוֹשֶׁב, § 23. 3. 4.) In the Niph. נוֹשַׁב the *waw* also reappears.

b. The (prob. orig.) Niph. prefix *na* (which ordinarily appears as *ni*, cf. נִקְטַל) combined with *w* (נַוְשַׁב) yields *nô* (נוֹשַׁב).

c. In the impf. Niph. (and derived parts) the *waw* is retained and quite properly treated as a consonant; *e.g.* יִוָּלֵד (cf. יִקָּטֵל).

d. The 1st pers. impf. has always the form אִוָּלֵד not אִוָּלֵד (§ 25. 2).

e. Waw is sometimes found in the Hithp.; *e.g.* הִתְוַדַּע *to make oneself known.*

f. The Hoph. is הוּשַׁב (*hûshabh*, from הָוְשַׁב *huwshabh*), cf. הָשְׁלַךְ (altern. form to הָשְׁלַךְ).

(2) Of the impf. Qal (and related parts: inf. and imper.) there are two types:

(*a*) In some vbs. it is formed exactly as in impf. Qal of *Pe Yodh* vbs.; *e.g.* יָרַשׁ, יִירַשׁ *to possess*, יָרֵא, יִירָא *to fear*, יָבֵשׁ *to be dry*, יָעַץ *to counsel*, יָעֵף *to be weary*, &c.

(*b*) In others the initial י falls out. In this case the vowel of the preformative is *ē* (pretonic, long), and the final vowel is also *ē* (*e.g.* יֵלֵד, יֵשֵׁב: with *waw cons.* וַיֵּשֶׁב, וַתֵּלֶד, § 23. 3. 4) or *a* before gutturals (*e.g.* יֵדַע).

(*c*) The chief verbs which inflect thus are six in number, and as they are of very common occurrence, they should be carefully noted: יָדַע *to know*, יָלַד *to bear*, יָצָא (impf. יֵצֵא) *to go out*, יָרַד *to go down*, יָשַׁב *to sit, dwell*, and הָלַךְ *to go* (impf. יֵלֵךְ as if from יָלַךְ, *i.e.* ולך; cf. Hiph. הוֹלִיךְ).

(*d*) i. The imper. (שֵׁב, צֵא, דַּע, &c.) and inf. cstr. (רֶדֶת, שֶׁבֶת, צֵאת, דַּעַת, &c.) follow, as always, the impf. (§ 21. 1 c, 2 a. i.). The inf. cstr., by the addition of ת, assumes ṣegholate form, exactly as in *Pe Nun* vbs., § 33. 2 b: with suff., שִׁבְתִּי, רִדְתִּי, דַּעְתִּי, צֵאתִי, but לָכְתִּי (*ṣ́ghol*, under influence of following palatal).

ii. ל before such (ṣegholate or monosyllabic) inf. constructs is pointed לְ; *e.g.* לְשֶׁבֶת, לְצֵאת (§ 14. 1 d, cf. § 33. 2 c).

3. *Verbs assimilating the first radical.*—The initial *w y* are subject to still another mode of treatment; instead of coalescing with a preceding vowel as (*iy* = *î*, *uw* = *û*, *ay* = *ê*, *aw* = *ô*), they may be assimilated, like *n*, to the following consonant, which is then doubled, as יָצַק *to pour*, impf. יִצֹק; יצג in Hiph. הִצִּיג *to set, place*, יָצַת *to burn* (Niph. נִצַּת, Hiph. הִצִּית).

4. *to be able* יָכַל, perf. Qal; impf. יוּכַל
to add יָסַף, perf. Qal; impf. Hiph. יוֹסִיף

English adverbs, e.g. *again, well*, are rendered idiomatically by Hebrew verbs: thus

and she bore again (lit. "*added to bear*," or "*added and bore*") { וַתּוֹסֶף לָלֶדֶת / לָלֶדֶת „ / וַתֵּלֶד „ }

he played the instrument well (lit. *he did well as regards playing*) { הֵיטִיב נַגֵּן / לְנַגֵּן „ }

thou hast found it quickly (lit. *thou hast hastened*—מהר, *Pi.*—*as regards finding*) { מִהַרְתָּ לִמְצֹא / מְצֹא „ }

נֶגַע stroke, plague
אוּר Ur
כַּשְׂדִּים Chaldeans
יעץ to advise counsel, *Niph.* to take or exchange counsel with
אָח brother
אָב father
הַ, הֲ particle of interrogation (§ 49. 2. 2)
פֶּה mouth, *cstr.* פִּי
עַל פִּי according to the measure of, in accordance with
יקד to be kindled, burn
בַּמָּה (בַּמָּה in pause and before א) by what?
אַרְבָּעִים forty
שֵׂיבָה *f.* grey hair
תֵּבָה *f.* ark [1]
אָחוֹת sister
מוֹלֶדֶת *f.* kindred
יגון sorrow
בַּעֲבוּר for the sake of
יקץ to awake: only in impf. Qal יִיקַץ
שֶׁבֶר grain, corn
אִשָּׁה *cstr.* אֵשֶׁת wife
אָסוֹן mischief, harm (*very rare*)
שׁאר, *Niph.* remain, be left
יצע, *Hiph.* הִצִּיעַ to lay spread
חַי alive

EXERCISE. PARSE AND TRANSLATE.

רְדָה, לָרֶדֶת, דַּע, דַּעַת, גָּלְתָה, אִינַק, תִּירָא, הַנּוֹרָא, אִוַּרֵשׁ,

[1] Never the ark of the covenant (which is always אָרוֹן, הָאָרוֹן) but Noah's ark in Gen. 6–9 (and in Ex. 2. 3, 5 the papyrus vessel in which the infant Moses was laid).

וַיֹּ֫רֶשׁ, וָאִישָׁ֫נָה, תּוּקַד, בְּהוֹרִידִי, תֵּרַ֫דְנָה, וַיֹּרִדֻהוּ, הֻצַּע, מַצִּיג, וַנֵּדָעֵם, יִירָשׁוּם׃

וַיֵּ֫רֶד אַבְרָם מִצְרַיְמָה וַיֹּ֫אמֶר אֶל־אִשְׁתּוֹ אִמְרִי־נָא אֲחֹתִי אַתְּ לְמַעַן יִיטַב־לִי בַעֲבוּרֵךְ׃ וַיִּקַּח אֹתָהּ הַמֶּלֶךְ וּלְאַבְרָם הֵיטִיב בַּעֲבוּרָהּ׃ וַיְנַגַּע יהוה אֹתוֹ [1]נְגָעִים גְּדֹלִים וַיֵּ֫דַע כִּי אִשְׁתּוֹ הִיא׃ 2 אָמַר יהוה אֶל־אַבְרָם אֲנִי יהוה אֲשֶׁר הוֹצֵאתִיךָ מֵאוּר כַּשְׂדִּים לָ֫תֶת לְךָ אֶת־הָאָרֶץ הַזֹּאת לְרִשְׁתָּהּ׃ וַיֹּאמַ֫ר אֲדֹנָי יהוה בַּמָּה אֵדַע כִּי אִירָשֶׁנָּה׃ 3 וַיֹּאמְרוּ בְּנֵי יַעֲקֹב אֵלָיו [2]שָׁאוֹל שָׁאַל הָאִישׁ לָ֫נוּ וּלְמוֹלַדְתֵּ֫נוּ לֵאמֹר הַעוֹד אֲבִיכֶם חַי [3]הֲיֵשׁ לָכֶם אָח וַנַּגֶּד־לוֹ עַל־פִּי הַדְּבָרִים הָאֵלֶּה הֲיָדוֹעַ נֵדַע כִּי יֹאמַר הוֹרִ֫דוּ אֶת־אֲחִיכֶם׃ 4 וַיַּעֲזֹב אֶת־עֲצַת־הַזְּקֵנִים אֲשֶׁר יְעָצֻהוּ וַיִּוָּעַץ אֶת־הַיְלָדִים׃ 5 הַבֹּטְחִים בַּיהוה יֵלְכוּ וְלֹא יִיעָפוּ׃ 6 וזכרת את־כל־הדרך אשר הוליכך יהוה אלהיך זה ארבעים שנה במדבר לדעת את־אשר בלבבך הֲתשמר מצותיו אם־לא׃

And the ark went upon the face of the waters. Make me to know thy ways. And they said unto her, Wilt thou go with this man? and she said, I will go. And he said, Cause every man to go out of the house; and there stood no man with him, when he made himself known to his brethren. And the man opened the doors of the house and went out to go on (*dat.*) his way. And the daughter of Pharaoh said to her, Take this child and nurse (suckle) it for me, and she took the child and nursed it. Behold I have heard that there is corn in Egypt, go down thither and buy us a little food. And Yahweh said unto him, Go not down to Egypt, dwell in the land which I shall say unto thee. And he was afraid and said, How terrible (ירא, *Niph. ptc.*) is this place! And he said, My son shall not go down, for his

[1] Cognate acc.

[2] Infin. abs. = we did not tell him of our own accord, he *asked* us (§ 21. 2 b).

[3] יֵשׁ *there is, there are* (opposite of אַיִן, p. 136 *note*), a particle,—with suffixes, יֶשְׁךָ *thou art*, יֶשְׁכֶם *you are* (הֲ is interrogative particle).

brother[1] is dead and he alone is left, and should mischief befall[2] him in the way in which ye shall go, then[2] shall ye bring down my grey-hairs in sorrow to Sheol.

§ 40. ʿAYIN WAW AND YODH VERBS.

(See Paradigm, p. 224.)

This class includes the verbs whose middle letter, ו or י, is a *vowel* letter (*e.g.* קוּם *to arise*, רִיב *to contend*), but not the vbs. in which that letter is a real consonant (*e.g.* גָּוַע *to expire*, חָיָה *to live*). Whether these vbs. were always monosyllabic, or whether they are contracted forms of verbs of the ordinary type, the middle letter being originally consonantal (*e.g.* pf. קָם from קָוַם ? מֵת from מָוַת *to die*? cf. the noun מָוֶת *māweth*, *death*), is a question difficult to decide, and need not be here discussed. In these verbs the inf. cstr. (קוּם, רִיב, &c.), not the pf. Qal, is treated as the ground-form, as the pf. Qal (קָם, רָב, &c.) does not exhibit the characteristic ו or י. The following vbs. illustrate the various types.

Inf. cstr. קוּם *to arise*, מוּת *to die*, בּוֹשׁ *to be ashamed*, בּוֹא *to come*; בִּין *to discern*.

ל before such (monosyllabic) inf. constructs is pointed לְ; *e.g.* לָקוּם (§ 14. 1 d); cf. § 39. 2. 2 d. ii.

1. *Qal pf.*—As in the regular verbs (קָטַל, קָבֵד, קָטֹן) the vowel may be *a e* or *o*; *e.g.* קָם, מֵת, בּוֹשׁ, בָּא; בָּן.

fem. קָמָה, מֵתָה, &c.; 1 *s. m.* קַמְתִּי, מַתִּי, בּשְׁתִּי, בָּאתִי, בַּנְתִּי, &c.

2. *Qal impf.*—a. The vowel of the ground-form (inf. cstr.) is preserved, and the preformative is not the ordinary *yi* (יִקְטֹל) but the old *ya* (§ 21. 1 a) necessarily lengthened in the open pretone to *yā* (§ 6. 2 b): hence יָקוּם, יָמוּת, יָבוֹא, יָבִין; *pl.* יָקוּמוּ, &c. In יֵבוֹשׁ preformative is the regular *yi* (proper and original to *stative* vbs.; § 22. 2) lengthened to *yē* (§ 6. 2 b).

b. Jussive יָקָם; impf. with *waw cons.* וַיָּקָם (*way-yā́-qom*); with final guttural or *r* וַיָּסַר *and he turned aside* (§ 8. 1 c), from סוּר.

c. Participle קָם, מֵת, &c.: *fem.* קָמָה, *pl.* קָמִים, *cstr.* קְמֵי (*â* unchangeable, § 41. 1 a).

d. Only in impf. Qal do ע״ו and ע״י vbs. differ (יָקוּם, יָבִין): there the characteristic ו or י appears. But in Hiph., *e.g.*, they are alike: הֲקִים, הֲבִין.

[1] אָחִיו (see p. 153). [2] *Waw consec.* with *perf.*

3. *Hiph.*—a. The Hiph. is of the regular form (הַקְטִיל, יַקְטִיל); only the vowel of the preformative (*hi*, *ya*), being now in the open syllable, becomes the corresponding tone-long vowel (*hē*, *yā*): הֵקִים (*f.* הֲקִימָה), impf. יָקִים; ptc. מֵקִים (formed fr. pf.). Hoph. הוּקַם.

b. Jussive יָקֶם: impf. with *waw consec.* וַיָּקֶם; with final guttural or *r* וַיַּסַּר (same as Qal) *and he removed* (§ 8. 1 c).

4. *Niph.* נָקוֹם (נִקְטַל).—a. The preformative of the pf. is the (orig.) *na* lengthened to *nā* in the open syllable, and *qâm* has passed into *qôm* (§ 2. 2. 1); hence נָקוֹם (*f.* נְקוֹמָה). Impf. יָקוּם (from יִנָּקוֹם).

b. Notice that the closing syllables of *Niph.* and *Hoph.* are not, as in the regular verb, alike.

5. *Piʿēl*, &c.—The regular intensive forms, duplicating the middle radical (*e.g.* עִוֵּד *to surround*, from עוד), are very rare and late. The intensive is usually formed by doubling the last radical—*Pôlēl* (*e.g.* קוֹמֵם, *pass.* קוֹמַם *to raise up*, רוֹמֵם *to exalt*), or the first and last—*Pilpēl* (*e.g.* כִּלְכֵּל *to sustain*). Cf. § 26. 5.

6. (a) The vowels *î û* being so characteristic of these verbs, a great effort is made to give them expression; but as they cannot stand in a shut syllable with two consonants following them, § 5. 3 b (*e.g.* תָּקוּמְנָה, 3 *f. pl. impf. Qal*, תְּקוּמְתָּ, 2 *s. m. pf. Hiph.*, are impossible), a vowel is often inserted between the stem and the consonantal affformatives, and *î û* thus remain in the open syllable. The inserted vowel is *ô* in perf., and *é* in impf.; *e.g.* תְּקוֹמֵמְנָה, impf. Qal, הֲקִימוֹתָ, pf. Hiph., נְקוֹמַמְתִּי, pf. Niph. (by dissimilation, § 35. 1 a) for נְקוֹמוֹתִי.

(b) Sometimes the regular vb. is followed, and no vowel is inserted. In that case *î û* become *ē* (*a* in pf. Hiph.) *ō* in the shut syllable; *e.g.* תָּשֻׁבְנָה (*they shall return*, fem. impf. Qal from שׁוּב; but also תְּשׁוּבֵינָה), תְּשִׁבְנָה (impf. Hiph.), הֲנִפְתָּ (pf. Hiph. of נוּף *to wave, swing*; but also הֲנִיפוֹתָ). Sometimes, as we have just seen, both forms are found.

7. Some vbs. are both ע״ו and ע״י, though one form usually predominates; *e.g.* שׂוּם or שִׂים *to place* (impf. יָשִׂים, very rarely יָשׂוּם), שׂוּשׂ or שִׂישׂ *to rejoice*.

8. A few ע״י verbs have forms which look like, and probably are, Hiph'ils with the preformative dropped; *e.g.* בִּינֹתִי (as well as בַּנְתִּי; at least בַּנְתָּ is attested) רִיבוֹתָ as well as רַבְתָּ *thou strivest*. These abbreviated forms appear to be late.

קוּם	to arise	שִׂים שׂוּם	to set	שִׁית	to set
Hiph.	to establish	שׁוּב	to return	יוֹנָה *f.*	dove
נוּחַ	to rest	*Hiph.*	to restore	יוֹנִים	*pl.*
Hiph.	הֵנִיחַ to cause to rest, give rest to	רוּם	to be high	לִין, לוּן	to pass the night
		בּוֹשׁ	to be ashamed	נוּס	to flee
		בּוֹא	to come	צוּד	to hunt
	הִנִּיחַ to place, set down	כּוּן	to be firm (?) (not found in *Qal*)	מוּג	to melt
מוּת	to die	כּוֹנֵן, הֵכִין	*Hiph. Pôʿlēl* to establish	אוֹר	to shine
רוּץ	to run			רִיב	to contend
זֵעָה[1] *f.*	sweat	סוּר	to turn aside	עוּד *Hiph.*	to testify
		Hiph.	to remove	מָנוֹחַ	resting-place

אַף nostril, anger; *dual* אַפַּיִם face (§ 43. 4)

כַּף *f.* palm (of hand), sole (of foot) נֹחַ Noah

EXERCISE. PARSE AND TRANSLATE.

נָס, סָרָה, שָׁבָה, וּבָאָה, וְסָרוּ, אָרוּם, תָּשׁוּבִי, תְּשׁוּבֶינָה, יָרֹם, אָמוּתָה, וַיָּמֶת, לָצוּד, תִּכּוֹן, הֲרִימוֹתָ, וַהֲשִׁבֹתִי, יָאִיר, וְיָרֵם, אַל־תָּשֶׁב, הָבִיאָה, נָשִׂימָה, יְכוֹנְנֶהָ, מוּבָא, תְּמוֹתֵת:
בְּזֵעַת אַפֶּיךָ תֹּאכַל לֶחֶם עַד שׁוּבְךָ אֶל־הָאֲדָמָה כִּי עָפָר אַתָּה וְאֶל־עָפָר תָּשׁוּב: 2 וַאֲנִי הִנְנִי מֵבִיא אֶת־הַמַּבּוּל[2] מַיִם עַל־הָאָרֶץ לְשַׁחֵת כָּל־בָּשָׂר מִתַּחַת הַשָּׁמָיִם: 3 יָדֹעַ תֵּדְעוּ כִּי אִם מְמִתִים אַתֶּם אֹתִי כִּי־דָם נָקִי אַתֶּם נֹתְנִים עֲלֵיכֶם: 4 וְלֹא מָצְאָה הַיּוֹנָה מָנוֹחַ לְכַף רַגְלָהּ וַתָּשָׁב אֶל־נֹחַ אֶל־הַתֵּבָה וַיִּשְׁלַח יָדוֹ וַיִּקָּחֶהָ וַיָּבֵא אֹתָהּ אֵלָיו אֶל־הַתֵּבָה: 5 יהוה אֱלֹהָי תָּשָׁב־נָא נֶפֶשׁ הַיֶּלֶד הַזֶּה: 6 הנה אנכי מת והיה אלהים[3] עִמָּכֶם והשיב אתכם אל־ארץ אבותיכם: 7 אם־שכח תשכח את־יהוה אלהיך והלכת אחרי אלהים אחרים ועבדתם[4] העדתי בך היום כי אבד תאבד:

[1] *ê* unchangeable; because strictly זֵיעָה from יָזַע.

[2] מים is either a gloss on, or in apposition to, המבול.

[3] *With you*, from עִם (see p. 142, *note* 1).

[4] הֵעִדֹתִי. The pf. Hiph. of עוּד has ַ instead of ֶ. The pf. (*I testify*) is used "to express actions which, although really only in process of accomplishment, are nevertheless meant to be represented as already accomplished in the conception of the speaker," Gesenius-Kautzsch, § 106. i.

And they fled the way of the wilderness. Depart not from-after Yahweh, but (and) ye shall serve him with all your heart. Arise, shine, for thy (*f.*) light is come. And he took not from his hand (that) which he had brought. I will surely-return (*inf. abs.*) unto thee (*f.*). And he arose in the morning and saddled his ass and went with the princes of Moab. And he called the man (*dat.*) and said unto him, Thou hast brought upon me and upon my kingdom a great sin. And his wife said to him, If Yahweh had wished (*pf.*) to kill us, he would not have taken (*pf.*) from our hand a burnt-offering. And the woman went out to meet the captain of the king's host and she said, Turn aside, my lord, turn aside unto me, fear not; and he turned aside unto her to the tent.

§ 41. NOUNS FROM ʿAYIN WAW AND YODH.

1. First declension. See § 18.

קָם (*rising*)	*plur.*	קָמִים	*cstr.*	קְמֵי;	*fem.*	קָמָה
מֵת (*dead*)	„	מֵתִים	„	מֵתֵי	„	מֵתָה
טוֹב (*good*)	„	טוֹבִים	„	טוֹבֵי	„	טוֹבָה
מָקוֹם (*place*)	„	מְקוֹמוֹת &c.				
(מָגוֹר) (*sojourning-place*)	„	מְגוּרִים (גּוּר *to sojourn*)				
מָנוֹחַ (*resting-place*)	*fem.*	מְנוּחָה (נוּחַ *to rest*)				
	„	מְדִינָה *a province* (דִּין *to judge*)				

(a) Whether or not the first three words are to be regarded as contracted from קָוֻם, מָוֶת, טָוֹב (§ 22. 1), and therefore ideally falling within the first declension (§ 18), it is important to note that words of this type, derived from roots whose middle letter is י or ו, have *unchangeable* vowels; e.g. *pl. cstr.* קְמֵי, not קִמֵי (unlike דָּם *blood*, which, not being from a root דום, has pl. cstr. דְּמֵי), מֵתֵי, not מִתֵי.

(b) Note, too, that ע"ו nouns with מ preformative have often, with inflectional additions (e.g. *pl.* or *fem.*), וּ instead of וֹ; cf. pf. Niph. נָקוּמוֹתָ, נְקוּמֹתָ (§ 40. 6 a; so מָתוֹק *sweet*, מְתוּקָה, &c.).

2. Second declension. See § 29.

ע״ו Nouns.

	A class.			I class.	U class.	
abs.	אוֹר	שׁוֹר	מָוֶת	none	סוּס	שׁוּק (שֶׁוק)
cstr.	„	„	מוֹת		„	„
suff.	אוֹרִי	שׁוֹרִי	מוֹתִי		סוּסִי	שׁוּקִי
plur.	אוֹרִים	שְׁוָרִים	מוֹתִים		סוּסִים	שְׁוָקִים
cstr.	אוֹרֵי	שׁוֹרֵי	מוֹתֵי		סוּסֵי	שׁוּקֵי
	(light)	(ox)	(death)		(horse)	(street)

ע״י Nouns.

	A class.			I class.	U class.
abs.	חֵיק	זַיִת	חַיִל	שִׁיר	none
cstr.	„	זֵית	חֵיל	„	
suff.	חֵיקִי	זֵיתִי	חֵילִי	שִׁירִי	
plur.	(חֵיקִים)	זֵיתִים	חֵילִים	שִׁירִים	
cstr.	(חֵיקֵי)	זֵיתֵי	חֵילֵי	שִׁירֵי	
	(bosom)	(olive)	(force)	(song)	

(a) Some of these words, in the absolute form, are manifestly ṣegholates; *e.g.* זַיִת, מָוֶת (p. 100, *footnote*); others, the majority, are not, *e.g.* אוֹר, חֵיק—they are now simply monosyllables, with long unchangeable vowels.

Originally, however, words of the latter type will have been *'awr* (or *'aur*) and *ḥayq* (or *ḥaiq*)—contracting respectively into *'ôr* (אוֹר) and *ḥêq* (חֵיק), but corresponding in their uncontracted form to *malk*, and therefore not unfairly regarded, in their ultimate form, as ṣegholates.

(b) There is a distinct preference for the shorter form. Note that the shorter form appears in *all* the constructs (*i.e.* even where the abs. is dissyllabic, *e.g.* מָוֶת *c.* מוֹת, זַיִת *c.* זֵית, חַיִל *c.* חֵיל), and of course with suffixes (מוֹתִי, זֵיתִי, &c.); also, in most cases, even with the abs. plur.; *e.g.* מוֹתִים, זֵיתִים.

(c) In a few cases, however, the plur. has the longer form as in ordinary ṣegholates (*e.g.* חֲיָלִים from חַיִל, cf. מִלָּבִים) even (though rarely) when the sing. is monosyllabic (cf. שְׁוָרִים from שׁוֹר, שְׁוָקִים from שׁוּק).

(d) With the rare exception just mentioned, the inflection

of monosyllabic nouns of this type proceeds with absolute regularity, because of the unchangeableness of the vowel (cf. סוּס, § 19).

3. (a) In *ʿAyin Waw* nouns of the *a* class the primary vowel *a* is not assimilated to *e* (as, *e.g.*, in *malk*, *mélekh*, מֶלֶךְ) but lengthened, probably under the influence of the *waw*, to *ā* (the form reserved in ordinary *segholates* for pause; *e.g.* דֶּרֶךְ, p. דָּרֶךְ, § 29. 1 a): thus מָוֶת (not מֶוֶת), תָּוֶךְ. (With suffix, בְּתוֹכָם *in their midst.*)

(b) In *ʿAyin Yodh* nouns of the *a* class the primary *a* was not lengthened to *ā*, probably because the word was pronounced practically as a monosyllable, and the helping vowel is not *ṣ'ghol* but *ḥireq*, which is homogeneous with the י; *e.g.* not זָיִת but זַיִת.

4. There are no ע"ו nouns of the *i* class, nor ע"י nouns of the *u* class, because these consonants have no affinity for these vowels (§ 2. 3 *c*, § 9. 2).

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death מָוֶת and so: midst תָּוֶךְ, evil אָוֶן.

light אוֹר „ thorn קוֹץ, voice קוֹל, *pl.* *ôth*, pit בּוֹר *ôth*, generation דּוֹר *îm* and *ôth*, fowl עוֹף. Like שׁוֹר,—thorn חוֹחַ.

horse סוּס „ whelp גּוּר, spirit רוּחַ *ôth*, street חוּץ *ôth*. Like שׁוּק,—pot דּוּד.

olive זַיִת „ ram אַיִל, wine יַיִן, no אַיִן.[1]

force חַיִל „ eye עַיִן *ôth* (wells), colt עַיִר, buck תַּיִשׁ.

bosom חֵיק „ egg בֵּיצִים only in *pl.*, calamity אֵיד, smell רֵיחַ.

song שִׁיר „ vanity רִיק, judgment דִּין, joy גִּיל.

5. Many words have some irregularity:

house בַּיִת, *pl.* בָּתִּים, probably *bāttîm* or *bâtîm* (see p. 153).

[1] אַיִן, which often appears with a sort of verbal function, and is= *there is not* (cf. יֵשׁ *there is*, p. 130), not unnaturally takes verbal suffixes, occasionally strengthened by the *nun energicum* (§ 31. 7); they are אֵינֶנִּי, אֵינְךָ, אֵינֶנּוּ, אֵינֶנָּה, אֵינֵנוּ, אֵינְכֶם, אֵינָם. *E.g.* Enoch walked with God וְאֵינֶנּוּ *and he was not.* A verb accompanying אין must be in the participle; e.g. *ye do not keep* my ways, אֵינְכֶם שֹׁמְרִים.

Somewhat similarly עוֹד *yet, still*: עוֹדֶנִּי (עוֹדִי), עוֹדְךָ, עוֹדֶנּוּ, עוֹדֶנָּה, 3 *pl.* עוֹדָם.

eye עַיִן, *du.* עֵינַיִם eyes, *pl.* עֲיָנוֹת *wells.*

night לַיְלָה, more usually לַיִל, where ה ָ is acc. termination; *cstr.* לֵיל, *pl.* לֵילוֹת.

day יוֹם, *pl.* (יָמִים = יְוָמִים, § 9. This word is very irregular in treating its *â* as merely tone-long: hence *pl. cstr.* יְמֵי.

head רֹאשׁ, probably = רָאשׁ (§ 2. 2. 1), i.e. *ra'sh* (like *malk*), *plur.* רָאשִׁים contracted from רְאָשִׁים, cf. מְלָכִים. The א, now silent and superfluous, preserves the memory of the time when the letter was a really integral part of the word—in its old form *ra'shu.*

פָּקַח to open (eyes). אַרְבֶּה locusts (*coll.*) עָוֹן iniquity, guilt

EXERCISE. TRANSLATE.

עֵינַי עַל־כָּל־דַּרְכֵיהֶם לֹא נִסְתְּרוּ מִלְּפָנָי וְלֹא־נִצְפַּן עֲוֹנָם מִנֶּגֶד עֵינָי: 2 לֹא תָמוּתוּ כִּי יֹדֵעַ אֱלֹהִים כִּי בְּיוֹם אֲכָלְכֶם מִן־הָעֵץ [1]וְנִפְקְחוּ עֵינֵיכֶם: 3 בַּרְמֵיכֶם וְזֵיתֵיכֶם יֹאכַל הָאַרְבֶּה: 4 חֵיל גּוֹיִם בָּאוּ לָךְ: 5 הִצַּלְתֶּם אֶת־נַפְשֹׁתֵינוּ מָמָוֶת: 6 לֹא אֶחְפֹּץ בְּמוֹת הַמֵּת: 7 וישמעו את־קול יהוה מתהלך בתוך עץ הגן לרוח היום ויתחבא האדם ואשתו מפניו: 8 ולמדתם את־דברי את־בניכם לדבר בם בשבתך בביתך ובלכתך בדרך ובשכבך ובקומך:

Behold I am old, I know not the day of my death. In those days there-was-not a king in Israel, (every) man did [2] the (thing) upright in his (own) eyes. And Noah awoke from his wine and knew what his younger (little) son had done to him. And the prophet said unto her, And thou (*fem.*) arise, go to thy house; when thy feet come to-the-city, then (*waw cons.*) the boy shall die. And he offered the ram of the burnt-offering. And the men feared to return to their houses.

§ 42. DOUBLE ʿAYIN VERBS.

(See Paradigm, p. 226.)

Verbs *Double ʿAyin* (*e.g.* סָבַב) so entirely resemble in their inflection verbs *ʿAyin Waw*, that it is best to treat them immediately after this class. It is an open question whether

[1] Waw consec. pf.: *then . . . shall be opened.* [2] יַעֲשֶׂה *impf.*, § 46. II. 2.

the root is to be regarded as monosyllabic and biliteral (סַב), expanded in certain parts to סָבַב, or dissyllabic and triliteral (סָבַב), contracted in certain parts to סַב. The duplication which is so common a feature of these verbs (*e.g.* סַבּוֹתִי, 1 *s. pf. Qal*; קַלּוּ, 3 *pl. pf.* &c.) might seem to point conclusively to the presence of a repeated letter in the stem (סָבַב, קָלַל); it may equally well be due, however, simply to the desire to strengthen the second consonant of the short biliteral stem (סַב, קַל), § 7. 3 a. But whatever the explanation may be, the facts are simple enough; they are these—

(1) The longer form (סבב) is necessary when an unchangeably long vowel or double letter requires the presence of a third stem-letter; *e.g.* pres. and pass. ptc. Qal סוֹבֵב, סָבוּב; inf. abs. Qal סָבוֹב; Pi. סִבֵּב.

It is also usual in the 3rd pers. pf.: סָבַב, סָבְבָה, סָבְבוּ.

(2) a. In other cases the shorter form is used and the vowel is that which is found in the *second* syllable of the regular verb; *e.g.* inf. cstr. סֹב (cf. קְטֹל), impf. Qal יָסֹב (יִקְטֹל), pf. Niph. נָסַב (נִקְטַל).

a. ל before such (monosyllabic) inf. constructs is pointed לָ; *e.g.* לָבֹז *to plunder*, לָרֹב *to become many* (§ 14. 1 d); cf. § 39. 2. 2 *d.* ii.

β. With suffixes to the inf. cstr., *u* naturally appears in the sharpened syllable (§ 7. 7); *e.g.* בְּחֻקּוֹ *when he inscribed* (from חָקַק). Cf. § 43. 1 a.

b. Exceptions.—(i.) In the Hiph. the vowel has not risen to *î*, but remains *ē* (sometimes *a*, esp. with gutt. and ר; *e.g.* הֵמַר *he has made bitter*); *e.g.* הֵסֵב, הֵחֵל *to begin* (impf. יָסֵב, יָחֵל). (ii.) The Niph. impf. follows the pf.: יִסַּב (cf. יָקוּם, נָקוּם, § 40. 4 a). (iii.) Stative vbs. always end in *a*, not *ē*; *e.g.* קַל, מַר, רַךְ.

(3) a. As in *ʿAyin Waw* vbs. (§ 40. 2) the vowels of the preformative, standing in the open pretone, are tone-long; *e.g.* impf. Qal יָסֹב—the original *ya* (§ 21. 1 a) lengthened to *yā*—with *waw cons.* וַיָּסָב (*way-yā-ṣobh*); pf. Niph. נָסַב—the primary *na* lengthened to *nā* (cf. נָקוּם, § 40. 4); pf. Hiph. הֵסֵב—*hi* lengthened to *hē* (§ 6. 2 b), ptc. follows the pf. מֵסֵב (cf. מֵקִים, § 40. 3 a), impf. יָסֵב, with *waw cons.* וַיָּסֵב, Hoph. הוּסַב, יוּסַב.

b. In stat. vbs.—impf. in *a*—the *yi* of the preformative (§ 22. 2) is naturally lengthened to *yē*; cf. יֵמַר, יֵרַךְ.

(4) The double letter shows itself with all inflectional

afformatives; and the tone (except in participles) is, as a rule, on the penult; as Niph. pf. נָסַב, *f.* נָסַבָּה (נָ pretonic; therefore not נָ), 2 *m.* נְסַבּוֹתָ, but ptc. נָסָב, *f.* נְסַבָּה, *pl.* נְסַבִּים.

(5) Before the afformatives beginning with a consonant a vowel is inserted, viz. in the perfects *ô*, and in the impff. and related parts, *é*; as pf. Qal סַבּוֹתָ, impf. Niph. תִּסַּבֶּינָה; cf. § 40. 6 a.

(6) The tone-long *ē ō*, which under the tone maintained themselves before the double letter, cf. § 5. 3 (2 f. s. impf. Qal תָּסֹבִּי, impf. Hiph. תָּסֵבִּי), when they lose the tone become the sharp *i u* (§ 7. 7); as 2 pl. fem. imper. Qal סֻבֶּינָה, impf. תְּסֻבֶּינָה; impf. Hiph. תְּסִבֶּינָה.

(7) a. The regular Intensive is quite common; *e.g.* הִלֵּל *to praise*. Another form of Intensive, also much in use, is the so-called *Pôʿēl*; *e.g.* סוֹבֵב (cf. קוֹמֵם, § 40. 5) *to encompass*, עוֹלֵל *to act severely*, pass. עוֹלַל, reflexive הִתְעוֹלֵל. More rare is the *Pilpēl*; *e.g.* גִּלְגֵּל *to roll* (§ 26. 5).

b. In the regular verb the *Pôʿēl* is found, though rarely, in the sense of aim or endeavour; *e.g.* שׁוֹרֵשׁ *to take root*.

(8) In the impf. some vbs. duplicate the *first* radical, as in Aramaic; *e.g.* קָבַב, impf. יְקֹבַב *to curse*, יְקֹדַד *to bow down*, יְדֹמַם *to be silent*, יְתֹמַם תַּמִּים *to be finished*. Some vbs. have both forms; *e.g.* סָבַב, Qal יְסֹבַב and יְסֹבֵב, Hiph. יָסֵב and יְסֵבֵּב; שָׁמֵם *to be desolate* or *astonished*, יָשֹׁם and יְשֹׁמֵם.

בז to plunder
חם *st.*[1] to be hot
חן to be gracious
רע *st.* to be evil
גל to roll
אר to curse
חג to hold a feast
רך *st.* to be soft
מק *Niph.* to waste away
מש to feel (grope)
לק to lick, lap
קל *st.* to be light (*Pi.* to curse)
מד to measure
מר *st.* to be bitter
חל *Hiph.* to begin
צל *st.* to tingle
רב to be *or* become many, multiply
גור to sojourn
הִתְנוֹרֵר to seek hospitality (with)
גִּדְעוֹן Gideon
שַׁדַּי Almighty (?)
יֶתֶר remainder, rest
שָׁלֹשׁ three
כָּרַע to bow down
נָעֳמִי Naomi (No°mî)
רחם *Pi.* to have compassion
עָנָה to answer
עָנָה בְּ to testify against
בַּד separation (always preceded by לְ)
לְבַד apart

[1] i.e. *stative*.

EXERCISE. PARSE THESE WORDS.

בָּרוּכוֹ קַלּוֹ, וְחַמָּתָם, אָאֹר, וַיָּחֶן, גֹּל, תֵּרַע, בּוּז, לָקֹב, וְנָקַל, וּנְמַקֹּתָם, יְמַד, הַשְׁמֹּוֹתָ, הֲתַמּוּ, תְּדֹם, אֶקֹב, וַיִּתְמוּ, תַּתֵּם:
אֲנִי אֲעַבִּיר כָּל־טוּבִי עַל־פָּנֶיךָ וְחַנֹּתִי אֶת־אֲשֶׁר אָחֹן וְרִחַמְתִּי
אֶת־אֲשֶׁר אֲרַחֵם: 2 הֵחֵל דָּאָדָם לָרֹב בָּאָרֶץ וּבָנוֹת יֻלְּדוּ
לָהֶם: 3 וַיִּגַּשׁ יַעֲקֹב אֶל־יִצְחָק אָבִיו וַיְמֻשֵּׁהוּ: 4 עַל־הָאִשָּׁה
אֲשֶׁר אֲנִי מִתְגּוֹרֵר עִמָּהּ הֲרֵעוֹתָ לְהָמִית אֶת־בְּנָהּ: 5 וַתֹּאמֶר
אֵלֶיהָן אַל־תִּקְרֶאנָה לִי נָעֳמִי[1] קְרֶאן לִי מָרָא כִּי הֵמַר שַׁדַּי
לִי מְאֹד: אֲנִי מְלֵאָה הָלַכְתִּי וְרֵיקָם הֱשִׁבַנִי יְהוָה לָמָּה
תִקְרֶאנָה לִי נָעֳמִי[2] וַיהוה עָנָה בִי וְשַׁדַּי הֵרַע לִי: 6 ויורד
את־העם אל־המים ויאמר יהוה אל־גדעון כל אשר ילק
בלשונו מן־המים כאשר־ילק הכלב תציג אתו לבד:

I will curse (אר) them that curse (קל) thee. May Yahweh cause his face to shine upon thee and be gracious to thee. In the place where the dogs licked his blood shall they lick thy blood, even thine.[3] Roll thy way upon Yahweh thy God and trust in him. The number of those who lapped (*Pi. ptc.*) was three hundred, and all the rest of the people bowed down upon their knees.

§ 43. NOUNS FROM DOUBLE ʿAYIN VERBS.

There are biliteral nouns and adjectives, as there are verbs, which duplicate the second radical before affformatives; *e.g.* קַל *fem.* קַלָּה *light*; עַם *people*, *suff.* עַמִּי *my people*, *pl.* עַמִּים.

	A class.		I class.	U class.
abs.	עַם	הַר	חִן	חֹק
cstr.	עַם	הַר	חֵן	חָקֵ־
suff.	עַמִּי	הָרִי	חִצִּי	חֻקִּי
plur.	עַמִּים	הָרִים	חִצִּים	חֻקִּים
	(people)	(mountain)	(arrow)	(statute)

[1] Defective spelling, § 4 d.

[2] *Circumstantial clause*,—in which the order is: *waw*, then *subject*, and last *predicate*. *Waw* would be translated here "when."

[3] See § 43. 6.

1. (a) In their monosyllabic form the primary vowels *i* and *u* (evident in the forms with suffixes, plurs., &c.; *e.g.* חִצִּים *arrows*, חֻקִּים *statutes*; cf. 42. 2 a. *β*: notice *u*, not *o*, before double letter, § 7. 7) become tone-long *ē* and *ō*, *e.g.* חֵץ, חֹק. The vowel *a*, however (cf. עִמִּי), usually remains, *e.g.* עַם (not עָם), except, in certain nouns, in combination with the article, when it becomes *ā*; *e.g.* הָעָם, הָהָר, § 12. Sometimes the *a* is thinned to *i* before suffixes and plur.; *e.g.* פַּת *morsel*, פִּתִּים (§ 2. 2. 4, § 6. 2 d. i.).

(b) The vowel under מ preformative is sometimes lost (*e.g.* מֵסַב *circle*, מְסִבִּים) and sometimes preserved (*e.g.* מָסָךְ *curtain*, cstr. מְסַךְ; מָגֵן *shield*, מָגִנִּי *my shield*.

(c) Rarely a triliteral form, of the ṣegholate type, has been developed in the plur.; *e.g.* עַמִּים *peoples*, צְלָלִים from צֵל *shadow* (צִלִּי *my shadow*), הַרְרֵי, cstr. pl. of הַר.

2. As gutturals and ר cannot be doubled, the preceding vowel is usually lengthened; thus קַל, *f.* קַלָּה, *m. pl.* קַלִּים, *f.* קַלּוֹת; but רַע *evil*, רָעָה, רָעִים, רָעוֹת. So הַר, 1 *s.* הָרִי, *pl.* הָרִים. Before a virtually doubled ח the short vowel remains. פַּח *snare*, פִּחִים. In either case, of course, the vowel is unchangeable, hence pl. cstr. רָעֵי (not רָ), הָרֵי, &c. § 8. 4 b.

3. This class of words can best be distinguished from other classes by a knowledge of derivation; but it may be observed that—(i.) Words of this class ending in *a* sound have usually short *a*, while the words of other classes which they resemble, as דָּם *blood*, § 18, קָם *standing*, § 41, have *ā* (notice the very different cstr. plurals עַמֵּי, קָמֵי, דָּמֵי). (ii.) Words of this class ending in *e* sound are distinguished from ṣegholates of *ʿAyin Yodh* like חַיִּק, § 41, by wanting *yodh*. They quite agree in form with words like מֵת, § 41, and שֵׁם, § 30, which, however, are not a numerous class (notice the difference before suffixes, שְׁמִי, מֵתַי, חֵצִי). (iii.) Words of this class ending in *o* sound are distinguished from adj. and ṣegholates of *ʿAyin Waw* like טוֹב and קוֹל, § 41, by wanting *waw*.

4. To this class may also be relegated (i.) a few words of the first declension type; *e.g.* גָּמָל *camel*, pl. גְּמַלִּים; עֶצֶב *idol*, pl. עֲצַבִּים; אוֹפָן *wheel*, קָטָן *little*, קְטַנִּים, עָמֹק *deep*, fem. עֲמֻקָּה, &c.; (ii.) two or three monosyllables from roots with medial *n* (always assimilated); *e.g.* אַף, *nostril*, *anger* (=*anp*, from root אנף), suff. אַפִּי, du. אַפַּיִם; עֵז (root ענז) *she-goat*, pl. עִזִּים; (iii.) words that double the last consonant; *e.g.* שַׁאֲנָן *at ease*, שַׁאֲנַנִּים.

light קַל and so: weak דַּל, fine דַּק, bitter מַר, living חַי, cold קַר, hot חַם.

people עַם „ hill הַר, garden גַּן, prince שַׂר, ox פַּר, palm (hand) כַּף *f.*

shadow צֵל „ heart לֵב, mother אֵם, end קֵץ, arrow חֵץ, with (prep.) אֵת, עִם.[1]

statute חֹק „ bear דֹּב, tambourine תֹּף, all כֹּל, yoke עֹל, strength עֹז, heat חֹם, cold קֹר, statute חֻקָּה.

5. The indeterminate subject (Engl. *they*) may be expressed—(*a*) by the 3rd pers. plur.; or (*b*) by the 3rd sing.; or (*c*) by the passive voice, *i.e.* Niph. (Hoph. Pu.)—in the last case the Pass., used impersonally, still remains the government of the Act.; *e.g.*

they called his name Sheth { קָרְאוּ אֶת־שְׁמוֹ שֵׁת / „ קָרָא / „ נִקְרָא

6. When the Personal Pronoun is repeated for the sake of emphasis, it is repeated in the separate or simple form; *e.g.*

bless me, even me בָּרְכֵנִי גַּם אָנִי
thy blood, even thine דָּמְךָ גַּם־אַתָּה
to Sheth, even him לְשֵׁת גַּם־הוּא

יֶתֶר cord, string
עַלְמָה *f.* young woman
זָעַף[2] displeased.
נָשִׂיא ruler, prince
מָאַס to reject

EXERCISE. TRANSLATE.

וַיָּבֹא דָוִד אֶל־בֵּיתוֹ וְהִנֵּה הַנַּעֲרָה יֹצֵאת לִקְרָאתוֹ בְּתֻפִּים׃ 2 וּבְצִלְּוֹ יֵשְׁבוּ גּוֹיִם רַבִּים׃ 3 כּוֹנְנוּ חִצָּם עַל־יֶתֶר׃ 4 וְאַתֶּם לַכֹּהֵן וּלְבָנָיו לְחָק־עוֹלָם׃ 5 וַתָּבֹא הָאִשָּׁה אֵלָיו וַתֹּאמֶר הִנֵּה שָׁמְעָה שִׁפְחָתְךָ בְּקוֹלֶךָ וְאָשִׂים בַּכַּפִּי׃ 6 קָרֵב קְצֵנוּ מָלְאוּ

[1] With suff. אִתִּי, אִתָּךְ, אִתָּהּ, אִתּוֹ, אִתָּנוּ, אִתְּכֶם, אִתָּם. So עִמִּי, &c., except 2 *pl.* which is עִמָּכֶם. (Another form of 1 sing. is עִמָּדִי.) Like אֵת too is הִנֵּה *behold*, except in 1 pers. sing. and plur. It is as follows: הִנְנִי (or הִנֵּנִי, *pause* הִנֵּנִי), הִנְּךָ, הִנָּהּ, הִנּוֹ, הִנָּנוּ, הִנְּכֶם (or הִנֵּנוּ, *pause* הִנֵּכֶם), הִנָּם.

[2] Very rare.

יָמֵינוּ׃ 7 הִנֵּה הָעַלְמָה יֹלֶדֶת בֵּן וְקָרְאת[1] שְׁמוֹ עִמָּנוּ אֵל׃
8 וַיָּבֹא אֶל־בֵּיתוֹ וַיִּשְׁכַּב עַל־מִטָּתוֹ וַיַּסֵּב אֶת־פָּנָיו וְלֹא
אָכַל לָחֶם׃ 9 אֱלֹהִים לֹא תִקַּלֵּל וְנָשִׂיא בְּעַמְּךָ לֹא תָאֹר׃
10 אֵלֶּה הַחֻקִּים וְהַמִּשְׁפָּטִים אֲשֶׁר תִּשְׁמְרוּ בָאָרֶץ אֲשֶׁר
נָתַתִּי לָכֶם לְרִשְׁתָּהּ כָּל הַיָּמִים אֲשֶׁר־אַתֶּם חַיִּים עַל־הָאֲדָמָה
כִּי עַמִּי אַתֶּם׃

Comfort ye my people, speak to (עַל־) their heart, and cry unto them that their warfare is fulfilled (full). Plead with your mother, plead, for she is not my wife, and I am not her husband. Thou shalt fall upon the mountains of Israel, thou and all the peoples that are with thee. And the captain of the host sent messengers to the king, saying: Make thy covenant with me, and behold, my hand (shall be) with thee, to turn-round[2] unto thee all Israel.

§ 44. LAMEDH HE (LAMEDH WAW AND YODH) VERBS.

(See Paradigm, p. 228.)

The ה in this class of verbs (e.g. גָּלָה *to uncover, reveal*) is not a genuine letter of the root, but a mere vowel sign, indicating *ā*. (When the ה is truly consonantal, it takes *mappiq*, § 7. 8, *e.g.* גָּבַהּ *to be high*, and the vb. is treated like a *Lamedh guttural*, § 37.)

The last letter of the stem is properly either י (גלי *gālay*) or ו (*e.g.* שׁלו *shālaw*), though forms with *yodh* have acquired such a preponderance that only a few traces of stems with *waw* now appear. *Lamedh Yodh* (or *Lamedh Waw*) would therefore be a more appropriate term, as ה is not integral to the root.

The original י of גלי (now גָּלָה) is still seen in the pass. ptc. Qal, גָּלוּי (*gāluy*, cf. קָטוּל), and in some pausal forms; *e.g.* חָסָיוּ *they seek refuge* (cf. קָטְלוּ). The original ו of שׁלו (שָׁלָה) is seen in the words שָׁלֵו (*shālēw*) *at ease*, שַׁלְוָה (*shalwâ*) *ease* (שָׁלַוְתִּי *I was at ease*, 1 s. pf. Qal, in Job 3. 26).

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[1] Probably to be regarded as a rare form of the 3rd sing. fem. pf.
[2] Hiph. סבב.

1. The letter ה, appropriate (as = *ā*) in the 3rd s. m. pf. Qal, came to be regarded as part of the root, and consequently (just like the ל of קטל) appears in *all* (3rd s. m.) perfects, imperfects, participles (except pass. Qal, *e.g.* גָּלוּי), and absolute infinitives.

The vowel preceding ה frequently differs, in a way difficult to account for, from that of the corresponding part of the regular verb: the respective endings are as follows:

(a) ה֫ in *all* perfects, *e.g.* גָּלָה, נִגְלָה, גִּלָּה, הִגְלָה, &c.

(b) ה֫ in *all* imperfects, *e.g.* יִגְלֶה, יְגַלֶּה, יִגָּלֶה, יַגְלֶה, &c.

(c) ה֫ in *all* participles (exc. pass. Qal) absolute; *e.g.* גֹּלֶה (*f.* גֹּלָה), נִגְלֶה, מְגַלֶּה, מֻגָּלֶה, מַגְלֶה, &c.

Ptc. cstr. is in ה֥; *e.g.* גֹּלֵה, &c.

(d) ה֥ in *all* imperatives; *e.g.* גְּלֵה, גַּלֵּה, הִגָּלֵה, הַגְלֵה, &c.

(e) Inf. abs. has the ordinary vowel of the regular vb.; Qal גָּלֹה, Hiph. הַגְלֵה.

(f) Inf. cstr. adds the fem. ending ת (cf. § 33. 2 b), making the termination וֹת; *e.g.* Qal גְּלוֹת, Pi. גַּלּוֹת, Hiph. הַגְלוֹת.

The ordinary form of the 3rd s. fem. גָּלְתָה, נִגְלְתָה, &c., has in reality a double fem. termination.

2. When the third radical (*i.e.* the ultimate י) is not final but stands under inflection:

(1) Before vocalic afformatives, וּ, ִי, or ה֫, the *yodh*, coming between two vowels (*e.g.* קָטְלוּ, גָּלְיוּ *gālᵉyû*) disappears and is dropped; thus גָּלוּ.

It is also dropped before suffixes; *e.g.* (from עָנָה) עָנַנִי *he answered me*, עָנָהוּ . . . *him* (always the form הוּ with pf.), עָנָם . . . *them*, יַעֲנֵם *he will answer them*, וַיִּרְאֵהוּ *and he saw him* (רָאָה).

(2) At the end of a syllable (*i.e.* before a consonantal afformative; *e.g.* Niph. נִגְלֵיתִי, נִקְטַלְתִּי) the *yodh*, preceded as it always is by *a*, creates primarily, as we have seen, by strict analogy, the combination *ay*.

(a) This *ay* most naturally becomes the diphthongal *ê*, § 2. 2. 1. Thus נִגְלַיְתִי becomes נִגְלֵיתִי. This *ê* prevails exclusively in perff. pass., *i.e.* Niph. Pu. (גֻּלֵּיתִי) and Hoph.;

(b) but in the other parts it also appears as *î*, which in

perf. Qal is found exclusively, and in other perff. alternatively with *ê*, as *Qal* גָּלִיתָ ; Pi. גִּלִּיתָ and גִּלִּיתָ ;

(c) before נָה of imperf. and imper. it becomes *é* (ṣ^eghol fairly regarded as pure long ; cf. § 3. 2. 2 b), as תִּגְלֶינָה, גְּלֶינָה.

3. Of the few vbs. ending in *waw*, שָׁחָה (שׁחו) is found very frequently, usually in the Hithpa'lēl (הִתְקַטֵּל) *to bow down, prostrate oneself.* The pf. would be strictly הִתְשַׁחֲוֵו (*wēw*), then (as all pfs. end in ה) הִשְׁתַּחֲוָה (§ 26. 3 *a*. ii.), impf. יִשְׁתַּחֲוֶה, *pl.* יִשְׁתַּחֲווּ (*wû*). Apoc. impf. sing. (§ 45. 1) strictly יִשְׁתַּחֲוְ. But, as it is characteristic of final (consonantal) *w* to pass into the unaccented homogeneous (vocalic) *û*, this becomes יִשְׁתַּחֲוּ (not תָּ, perhaps because the ח was felt to be virtually doubled).

4. In pf. with *waw consec.* the accent is not usually thrown forward : *e.g.* וְעָשִׂיתָ, not וְעָשִׂיתָ *and thou shalt make* ; cf. § 38. 1. 6.

היה to be	שׁתה to drink	רדה to rule
עשׂה to do	שׁקה[1] *Hiph.* to give drink, water	נכה *Hiph.* to smite
קנה to acquire	הרה to conceive	פִּנָּה *f.* corner
מנה to count	עלה to go up	אָרוֹן (with article הָאָרוֹן) chest, ark
בכה to weep	גלה to reveal, open	הַיַּרְדֵּן the Jordan
מחה to blot out	ראה to see	עָנָן cloud
בנה to build	פרה to be fruitful	ענן *Pi.* to bring clouds
כסה *Pi.* to cover	צוה *Pi.* to command	
רבה to increase		

Not before the inf. is rendered by לְבִלְתִּי with inf. cstr. ; *e.g.*

צִוָּה אֶת־הָאִישׁ לֶאֱכֹל *He commanded the man to eat*

" " " לְבִלְתִּי אֲכֹל *not to eat* " "

EXERCISE. TRANSLATE.

כֹּה אָמַר יהוה לָעֲצֻמוֹת הָאֵלֶּה הִנֵּה אֲנִי מֵבִיא בָכֶם רוּחַ וִחְיִיתֶם: 2 צִוָּה אֶת־הַכֹּהֲנִים נֹשְׂאֵי אֲרוֹן יהוה וַיַּעֲלוּ מִן־ הַיַּרְדֵּן: 3 לֹא אֹסִף עוֹד לְהַכּוֹת אֶת־כָּל־חַי כַּאֲשֶׁר עָשִׂיתִי: 4 אֶבֶן [2]מָאֲסוּ הַבּוֹנִים הָיְתָה לְרֹאשׁ פִּנָּה: 5 וְהָיָה [3]בְּעַנְנִי עָנָן עַל־הָאָרֶץ וְנִרְאֲתָה הַקֶּשֶׁת בֶּעָנָן: וְהָיְתָה הַקֶּשֶׁת בֶּעָנָן וּרְאִיתִיהָ לִזְכֹּר בְּרִית: 6 שָׂא נָא עֵינֶיךָ וּרְאֵה כִּי אֶת־כָּל־

[1] Used instead of Hiph. of שׁתה.

[2] Relative unexpressed.

[3] § 3. 2. 3 b, § 7. 5.

הָאָרֶץ אֲשֶׁר אַתָּה רֹאֶה לְךָ אֶתְּנֶנָּה׃ וְשַׁמְתִּי אֶת־זַרְעֲךָ כַּעֲפַר הָאָרֶץ אֲשֶׁר אִם יוּכַל אִישׁ לִמְנוֹת עֲפַר הָאָרֶץ גַּם זַרְעֲךָ יִמָּנֶה׃ 7 וַיֹּאמֶר פַּרְעֹה לֵךְ מֶעָלַי הִשָּׁמֶר לְךָ אַל־תֹּסֶף רְאוֹת פָּנַי כִּי בְיוֹם רְאוֹתְךָ פָּנַי תָּמוּת׃ 8 מִי יַשְׁקֵנִי מָיִם׃ 9 ואני הנני ממטיר על־הארץ ארבעים יום וארבעים לילה ומחיתי את־כל אשר עשיתי מעל פני האדמה׃ 10 נער הייתי גם־זקנתי ולא ראיתי צדיק נעזב וזרעו מבקש־לחם׃

Behold, thy maid is in thy (*f.*) hand, do to her the (thing) good in thine eyes. And they left off building the city. I am not able to do (any)thing until thou come thither. And the waters increased very (much), and the heads of the mountains were covered. I have commanded thee not to eat of the tree which is in the midst of the garden, lest thou die. For thou, Yahweh of hosts, God of Israel, hast opened the ear of thy servant saying, A house will I build for thee. And he said unto the children of Israel, (At)-evening[1] (*acc.*) then (*waw. cons. pf.*[2]) shall ye know that Yahweh hath brought you out from the land of Egypt, and (in-the)-morning (*acc.*) then shall ye see his glory.

§ 45. APOCOPATED FORMS AND NOUNS OF VERBS LAM. HE.

1. (1) The *Jussive* or shortened impf. and the imper.[3] in verbs *Lam. He* is formed by loss of the final vocalic syllable (*He* and vowel sign), and hence is often called the *Apocopated* impf. &c. The contraction occasions some alterations within the word. Thus: *impf. Qal* יִגְלֶה, *apoc.* (by loss of ה ֶ) יִגֶל. (*a*) This form is found in some vbs.; *e.g.* וַיִּשְׁבְּ *and he took captive* (from שָׁבָה). (*b*) But, just as סִפֶּר becomes סִפֵּר (§ 29. 1 a. *a*), so, in certain vbs., the form יִגֶל has become יְגַל; *e.g.* וַתִּפֶן *and she turned* (פָּנָה), (gutt. וַתִּתַע *and she wandered* תָּעָה).

[1] The *modal* accus. embracing all definitions of *time*, *place*, *measure*, and in general all expressions defining the *mode* of the verbal action.

[2] Following עָרַב, which is *equivalent to* a clause in the impf. (§ 23. 5 b).

[3] The Qal—נִגְלֶה—of course cannot contract. In the other parts both longer and shorter forms are found; *e.g.* צַוֵּה and צַו, *command*, Pi. imper. of צִוָּה.

(*c*) Other vbs. have the long vowel, but no helping ṣ^eghol, *e.g.* וַיֵּבְךְּ *and he wept.* (*d*) Others, again, have the helping vowel, but only the short vowel in the open syllable; *e.g.* וַיִּבֶן *and he built* (gutt. וַיִּשַׁע *and he gazed* שָׁעָה). Thus there are four types, יִגְלְ, יִגֶל, יֵגְלְ, יֵגֶל.

(2) Similarly with *impf. Hiph.* יַגְלֶה, *apoc.* יַגְלְ. (a) This form is found in some vbs., *e.g.* וַיַּשְׁקְ *and he watered.* (b) But just as מַלְךְּ becomes מֶלֶךְ (§ 29), so in certain vbs. the form יַגְלְ has become יֶגֶל; *e.g.* וַיֶּפֶר *and he made fruitful* (פָּרָה).

So *imper. Hiph.* (הַגְלֵה = הַגְלְ =) הֶגֶל; *e.g.* הֶרֶב *make abundant* (apoc. Hiph. imp. of רָבָה; through הַרְבֵּה, הַרְבְּ).

(3) Gutturals in the *Pe guttural* vbs. naturally take *pathaḥ*: *apoc. impf. Qal, Hiph.* of עָלָה *to go up* (יַעֲלֶה) = יַעַל, cf. נַעַר, § 36. 2. 1; *apoc. imper.* (הַעֲלֵה =) הַעַל. In such vbs. the impf. Qal and Hiph. are identical.

(4) These contracted forms of impf. are used with *waw consec.*, *e.g.* וַיַּעַל *and he went up* (Qal), or *brought up* (Hiph.), though full forms with *waw* are not uncommon. The following list summarizes the chief facts:

impf. Qal	יִגְלֶה	*apoc.*	יִגְלְ or יֵגְלְ = יֵגֶל or יֵגֶל.
impf. Hiph.	יַגְלֶה	„	יַגְלְ = יֶגֶל.
imper. Hiph.	הַגְלֵה	„	הַגְלְ = הֶגֶל.
impf. Niph.	יִגָּלֶה	„	יִגָּל.
impf. Pi.	יְגַלֶּה	„	יְגַל.
imper. Pi.	גַּלֵּה	„	גַּל.
impf. Qal, Hiph.	יַעֲלֶה	„	יַעַל.
impf. Qal	יִרְאֶה	„	יֵרֶא, &c. With waw cons. 3 *s. m.* alone וַיַּרְא (*and he saw*; also Hiph. *and he showed*), 3 *s. f.* וַתֵּרֶא, 1 *s.* וָאֵרֶא. *impf. Niph.* יֵרָאֶה, *apoc.* יֵרָא.

2. The common verb הָיָה *to be* has some irregularities, which may be summarized thus:

(1) The gutt., when initial, takes ḥaṭ. ṣ^eghol. as imper. הֱיֵה.

(2) With *any* prefixed letter the gutt., when without a vowel, takes simple sh^ewa, and the prefix *ḥireq*, as impf. יִהְיֶה.

(3) Apocopated impf. is primarily יִהְיְ *yihy*. But, as it is characteristic of final (consonantal) *y* to pass into the accented homogeneous (vocalic) *î*, this becomes יְהִי *y^ehî*, with simple

waw וַיְהִי, with *waw consec.* וַיְהִי *and it came to pass.* See nouns of 2nd declension in this § (45. 3 b. 1).

The verb חָיָה *to live* has mostly the same peculiarities.

a. Waw before the imp. sing. takes — as וְחָיָה (not וּ) and of course א in 1st sing. impf. אֶחְיֶה. The preform. letter always takes *Methegh*; *e.g.* יִחְיֶה, etc.

b. As the ultimate form of the vb. for *to live* is חָיַי, which appears in the form of חַי (§ 43) as well as of חָיָה (§ 44, also p. 87, note 5), the plur. of חַי *living* is חַיִּים (which also means *life*).

3. *Nouns from Verbs* ל״ה.

First and third declensions.

abs.	מִקְנֶה	קִנָּה	עֲלָה	שָׂדֶה	יָפֶה	*fem.* יָפָה
cstr.	מִקְנֵה	קִנֵּה	עֲלֵה	שְׂדֵה	יְפֵה	יְפַת
suff. 1	מִקְנִי	קִנִּי	עָלִי	שָׂדִי		
3 *m.*	מִקְנֵהוּ	קִנֵּהוּ	עֲלֵהוּ	שָׂדֵהוּ		
3 *f.*	מִקְנָהּ	קִנָּהּ	עֲלָהּ	שָׂדֵהּ		
pl.	מִקְנִים	קִנִּים	עֲלִים	שָׂדוֹת	יָפִים	יָפוֹת
cstr.	מִקְנֵי	קִנֵּי	עֲלֵי	שְׂדוֹת	יְפֵי	יְפוֹת
	(possession)	(possessor)	(leaf)	(field)	(fair)	(fair)

Second declension.

	A class.				I class.	U class.	
abs. sing.	אֲרִי	(גָּצוּ)	גְּדִי	פְּרִי	פְּתִי	חֲצִי	חֳלִי	תֹּהוּ
pause	„		גָּדִי	פֶּרִי	פֶּתִי	חֵצִי	חֹלִי	
suff. 3 *m.*			(גְּדְיוֹ)	פִּרְיוֹ		חֲצְיוֹ	חֳלְיוֹ	
plur.	אֲרָיִים		גְּדָיִים		פְּתָאִים		חֳלָיִים	
					and			
cstr.			גִּדְיֵי		פִּתְיֵי		חֳלְיֵנוּ	1 *pl.*
	(lion)	(end)	(kid)	(fruit)	(simple)	(half)	(sickness)	(waste)

a. *First and third declensions.*—(1) The vocalic sound at the end of these words is, in the absolute (cf. מִקְנֶה), the broad *ṣ'ghol*, which becomes the closer *çere* in the construct (מִקְנֵה). Comp. the relation of the impf. יִגְלֶה and imper. גְּלֵה in the verb.

(2) The vocalic termination is absorbed in the vowel of the afformative, *e.g.* מִקְנִי—the ה of מִקְנֶה has disappeared. So רֹעֶה *shepherd*, רֹעִי *my shepherd*; יָפֶה, יָפִים, &c.

(3) *a.* The final *e* sound naturally admits the suffixes *hu*,

ha, &c., of 3 pers.—the original form of this suffix (§ 19. 1); cf. suffix to impf. of vbs. (§ 31. 2 b). In 3 m. s. ־ֵהוּ is found exclusively (*e.g.* מִקְנֵהוּ, not מִקְנוֹ); in 3 f. usually ־ֶהָ (cf. suffix to impf. of vbs.), *e.g.* עָלֶהָ; rarely ־ָהּ (*e.g.* שָׂדָהּ).

β. Forms like מִקְנֶ֫יךָ *thy cattle*, שָׂדֵ֫ינוּ *our field*, are probably not plur. but sing. written with the original י of the root, seen, *e.g.*, in שָׂדַי, the poetic form of שָׂדֶה.

b. *Second declension.*—(1) *a.* Nouns of the regular formation, *e.g.* בֶּכֶה *weeping*, הֶגֶה *murmuring* (like מֶלֶךְ), are rare. As a rule the fundamental י or ו appears. It is characteristic, as we have seen (§ 45. 2. 3), of final (consonantal) *y* to pass into accented (vocalic) *î*, which has the effect of reducing the preceding vowel to sh^{e}wa; and of final (consonantal) *w* to pass into unaccented (vocalic) *û* (§ 44. 3). Thus an original פַּרְיְ *pary* (from פָּרָה = פרי *to be fruitful*) becomes פְּרִי *p^{e}rî* (in pause פֶּ֫רִי with the accent on the orig. syllable); an orig. חִצְיְ *ḥiçy* (from חָצָה = חצי *to divide*) becomes חֲצִי (*p.* חֵ֫צִי, the orig. *i* becomes tone-long *ē*); an orig. חָלְיְ *ḥoly* or חֻלְיְ (from חָלָה = חלי *to be sick*) becomes חֳלִי *ḥ^{o}lî* (*p.* חֹ֫לִי).

β. Nouns ending in ו are few. An original קַצְוְ would become קָ֫צוּ (1st syll. open and accented, therefore *ā*; not found, but cf. שָׂחוּ *swimming*), cstr. pl. קַצְוֵי (like מַלְכֵי) in which the *waw* resumes its primary consonantal power. So an orig. *tohw* or *tuhw* becomes *tṓhû*, תֹּהוּ.

(2) When any afformative or suffix is appended, the vowel as in other ṣegholates removes to the first syllable; *e.g.* the *a* in אַרְיֵה (an alternative word for אֲרִי) *lion*; חָלְיוֹ *his sickness* (cf. קָדְשׁוֹ), *ḥolyô*. In many nouns of the A class the *a* has been thinned to *i* (cf. גִּדְיוֹ, פִּרְיוֹ) so that with suffixes they have all the appearance of I class nouns (cf. שֶׁמֶשׁ, שִׁמְשֵׁךְ, § 29. 1 b).

(3) In the plur. *yodh* is sometimes softened into *'aleph* before another *yodh*; *e.g.* פְּתָאִים oftener than פְּתָיִים; and in the *cstr.* the pretonic *ā* many times remains; *e.g.* גְּדָיֵי.

c. The short words יָד *hand*, דָּם *blood*, &c., which follow in their inflection the *first* declension, and the words בֵּן *son*, שֵׁם *name*, &c., which follow the *third*, appear to be contractions of forms derived from stems ל״ה. The words אָב *father*, אָח *brother*, *fem.* אָחוֹת

sister, חָם *father-in-law*, &c., are also shortened forms belonging to this class of stems; in which, however, the rejected letter generally appears under inflection, *e.g.* sing. cstr. אֲבִי, 2 m. אָבִיךָ, 3 m. אָבִיהוּ or אָבְיוֹ, 3 f. אָבִיהָ, &c. See Table of Irreg. Nouns, p. 153.

4. Our reciprocal pronouns are expressed in Hebrew more concretely by nouns, *man*, *woman*, *brother*, *sister*, *friend*, &c.; *e.g.*

and they spake to one another	וַיְדַבְּרוּ אִישׁ אֶל־רֵעֵהוּ
	" " אֶל־אָחִיו
and they smote one another	וַיַּכּוּ אִישׁ אֶת־אָחִיו
and they (f.) *clave to one another*	וַתִּדְבַּקְנָה אִשָּׁה בַּאֲחוֹתָהּ
	" " בְּרֵעוּתָהּ

5. Our reflexive pronouns are rendered chiefly in two ways: (i.) by the Niph. or Hithp. of the verb.; e.g. *they hid themselves* נִסְתְּרוּ, *they girded themselves* הִתְאַזְּרוּ; (ii.) by nouns, such as לֵב heart, קֶרֶב inward part, נֶפֶשׁ soul; e.g. *And he said to himself* וַיֹּאמֶר אֶל־לִבּוֹ, *And she laughed within herself* וַתִּצְחַק בְּקִרְבָּהּ, *He has sworn by himself* נִשְׁבַּע בְּנַפְשׁוֹ.

מַעֲשֶׂה	work	עֳנִי	affliction	רִיב (מְרִיבָה *f.*)	strife
יֹפִי	beauty	מִכְסֶה	covering	חִתִּים	Hittites
רֵעֶה	friend	רֹעֶה	shepherd	בְּאֵר לוּז Luz	*f.* well
מַרְאֶה	appearance	חָלָה	to be sick	חֵמֶת (rare)	water-skin, bottle
שְׁבִי *i*	captivity	קָוָה	(rare) *Niph.* to be gathered together	מָבוֹא	entrance
מַשְׁקֶה	butler (butlership)			מַכָּה *f.*	blow, plague
מִקְנֶה	cattle	לְחִי	cheek, *dual* לְחָיַיִם	שָׁכַר	to be drunken

EXERCISE. TRANSLATE.

וַתַּהַר וַתֵּרֶא כִּי הֻרָּתָה וַתֵּקַל גְּבִרְתָּהּ בְּעֵינֶיהָ: 2 הִתְהַלֵּךְ
לְפָנַי וֶהְיֵה תָמִים וַהֲקִמֹתִי אֶת־בְּרִיתִי לֶךְ לִהְיוֹת לְךָ לֵאלֹהִים:
3 וַיָּסַר נֹחַ אֶת־מִכְסֵה הַתֵּבָה וַיַּרְא וְהִנֵּה חָרְבוּ פְּנֵי הָאֲדָמָה:
4 וַיִּטַּע נֹחַ כֶּרֶם וַיִּשְׁתְּ מִן־הַיַּיִן וַיִּשְׁכָּר וַיִּתְגַּל בְּתוֹךְ אָהֳלָה[1]:

[1] This form of the 3 *s. m.* suff. infrequently met with, points back to the older ending הוּ (cf. § 19. 1); the ה, which was there consonantal (*hû*), is here retained as a vowel letter.

5 וַיַּחַל הַמֶּלֶךְ בְּרַגְלָיו וְגַם־בְּחָלְיוֹ לֹא דָרַשׁ אֶת־יהוה׃ 6 נְטֵה
יָדְךָ וְהַעַל אֶת־הַצְּפַרְדְּעִים׃ 7 וַיְהִי רִיב בֵּין רֹעֵי מִקְנֵה אַבְרָם
וּבֵין רֹעֵי מִקְנֵה לוֹט וַיֹּאמְרוּ אִישׁ אֶל־רֵעֵהוּ אַל־נָא תְהִי
מְרִיבָה בֵּינִי וּבֵינֶךָּ׃ 8 וַיֵּרָא יהוה אֶל־אַבְרָם וַיֹּאמֶן שָׁם אַבְרָם
מִזְבֵּחַ לַיהוה הַנִּרְאָה אֵלָיו׃ 9 וְיְהִי שֵׁם יהוה מְבֹרָךְ׃ 10 ויראו
הַשֹּׁמְרִים אִישׁ יוֹצֵא מִן־הָעִיר וַיֹּאמְרוּ לוֹ הַרְאֵנוּ נָא אֶת־מְבוֹא
הָעִיר וְעָשִׂינוּ עִמְּךָ חָסֶד׃ וַיַּרְאֵם אֶת־מְבוֹא הָעִיר וַיָּבוֹ אֶת־
הָעִיר לִפְי־חָרֶב וְאֶת־הָאִישׁ שִׁלְּחוּ׃ וַיֵּלֶךְ הָאִישׁ אֶרֶץ הַחִתִּים
וַיִּבֶן עִיר וַיִּקְרָא שְׁמָהּ לוּז הוּא שְׁמָהּ עַד הַיּוֹם הַזֶּה׃

And Noah did according to all that Yahweh commanded him. And he commanded the priests, saying, Come up out of the Jordan; and they went up. And the man of God stretched out his hand and brought up the frogs, and Pharaoh saw the plagues, and he feared (with) a great fear. And it came to pass, when they were in the field, that the man rose up against (אל) his friend and slew him. Let the waters be gathered together unto one place, and let the dry land appear; and it was so. And God opened her eyes and she saw a well of water, and she went and filled the bottle with-water,[1] and made the boy drink And the captain of the host said, Who (ever) shall smite Qiryath Ṣēpher and take it, then (*waw cons.*) I will give him my daughter to wife. Bow (נטה, *Hiph.*) thy heavens and come down.

Note on doubly weak and defective verbs.

1. Many verbs have more than one weak letter. They are mostly ל״א or ל״ה with some other peculiarity. Some common verbs are these:

(1) פ״נ and ל״א—נָשָׂא *to lift*, impf. יִשָּׂא, pl. יִשְׂאוּ (§ 7. 5); imp. שָׂא, suff. שָׂאֵהוּ, שָׂאוּנִי; inf. c. שְׂאֵת (rarely נְשֹׂא), בִּשְׂאֵת, &c., but לָשֵׂאת.

(2) פ״י and ל״א—יָצָא *go out*, impf. יֵצֵא, imp. צֵא, inf. c. צֵאת, לָצֵאת. Hiph. הוֹצִיא, הוֹצֵאת, &c.

(3) ע״ו and ל״א—בּוֹא *to come*, perf. בָּא, בָּאתָ, &c., impf. יָבוֹא, inf., imp. בּוֹא, part. בָּא. Hiph. הֵבִיא, הֲבִיאֹתָ, &c., but usually הֲבִיאֹתָ, &c., before suff.

(4) פ״נ and ל״ה—נָטָה *to stretch*, impf. יִטֶּה, apoc. יֵט, וַיֵּט. Hiph.

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[1] Acc. (cf. § 38. 3).

נכה *to smite*, הִכָּה, impf. יַכֶּה, apoc. יַךְ, וַיַּךְ, imp. הַךְ, inf. הַכּוֹת, part. מַכֶּה.

(5) ל״ה and פ״א.—אָבָה *be willing*, impf. יֹאבֶה, apoc. אַל־תֹּבֵא, Pr. 1. 10. אָלָה *to swear*, apoc. וַיֹּאֶל; 1 S. 14. 24 (יֹאלֶה=יָאלֶה=יֵאָלֶה, § 2. 2. 1, § 35. 1 a). Poet. אָתָה *to come*, impf. יֶאֱתֶה, יֵאתֶה, apoc. וַיֵּאת, Is. 41. 25, cf. Deut. 33. 21.

(6) ל״ה and פ״י.—יָרָה *to cast, shoot*, imp. יְרֵה, inf. יְרוֹת. Hiph. הוֹרָה *to direct, teach, instruct* (cf. תּוֹרָה *direction, instruction, law*), impf. יוֹרֶה, apoc. וַיּוֹר, 2 K. 13. 17. יָפָה *be beautiful*, impf. יִיפֶה, apoc. וַיִּיף, Ez. 31. 7, cf. 16. 13.

2. Stems composed of two strong radicals and any of the three weak letters י, ו, ן, are often allied in meaning. Thus: יָעַץ, עוּץ *to advise*, יָגֹר, גּוּר *to fear*, יָצַב, נָצַב *to place*, נָפַח, פּוּחַ *to blow*, עָטָה, יָעַט *to cover*. Hence one root supplements itself often from another. In many verbs also the forms in Qal have fallen into disuse, and the Qal supplements itself out of the other conjugations.

(1) בּוֹשׁ *be ashamed*, see Parad. § 40. Hiph. הֵבִישׁ reg., and also הוֹבִישׁ from יבשׁ.

(2) טוֹב *be good*, perf., part., inf. טוֹב; but impf. יִיטַב and Hiph. הֵיטִיב from יטב.

(3) הָלַךְ *to go*, perf., inf. abs. הָלוֹךְ, part. הֹלֵךְ; impf. יֵלֵךְ, inf. c. לֶכֶת, suff. לֶכְתִּי, imp. לֵךְ, Hiph. הוֹלִיךְ from ילך (ולך). Later style forms impf. and inf. cons. from הָלַךְ (יַהֲלֹךְ, הֲלֹךְ).

(4) יָגֹר *to fear*, perf., part. יָגֹר; impf. יָגוּר, imp. גּוּר, Job 19. 29, from גּוּר.

(5) יָכֹל *be able*, inf. abs. יָכוֹל, inf. cons. יְכֹלֶת, impf. יוּכַל (regarded by some, less probably, as impf. Hoph.).

(6) יָסַף *to add*, perf., part., in Qal; Hiph. הוֹסִיף in perf., impf. (יוֹסִיף, וַיּוֹסֶף), and inf. cstr. הוֹסִיף. An imp. סְפוּ, Is. 29. 1, Jer. 7. 21.

(7) יָקַץ *to awake*, only impf. יִיקַץ in Qal; Hiph. הֵקִיץ, perf., impf., imp., infin., from קוץ.

(8) כָּשַׁל *to fall*, perf., inf. abs., part., in Qal; impf., inf. cons. from Niph.

(9) נגשׁ *to draw near*, impf., imp., inf. cons. in Qal, but perf. and part. borrowed from Niph., which has only these two parts.

(10) נָחָה *to lead*, perf., imper. in Qal; impf. and inf. cons. in Hiph., which has also perf. twice.

(11) נָקַע *be alienated*, perf., 3 *f.* נָקְעָה, Ez. 23. 18, impf. 3 *f.* תֵּקַע, Jer. 6. 8, from יקע.

(12) נתך *to pour* (intr.), only impf. יִתַּךְ in Qal, in Niph. נִתַּךְ, perf. and part.

(13) שָׁתָה *to drink*, in Qal, but Hiph. הִשְׁקָה *to give to drink*, from שָׁקָה (the Qal of which is not used in Hebrew).

TABLE OF SOME COMMON IRREG. NOUNS.[1]

אָב *father*, *cstr.* אֲבִי, *my f.* אָבִי, *thy f.* אָבִיךָ, *his f.* אָבִיהוּ or אָבְיוֹ, *her f.* אָבִיהָ, *your f.* אֲבִיכֶם, *their f.* אֲבִיהֶם, &c.; *plur.* אָבוֹת, *their f.* אֲבוֹתָם (rarer and late אֲבוֹתֵיהֶם).

אָח *brother*; in the sing. like אָב—*cstr.* אֲחִי, *my b.* אָחִי, *our b.* אֲחִינוּ, *your b.* אֲחִיכֶם, &c. *Plur.* אַחִים (with *dagh. f. implicitum*)—but *cstr.* אֲחֵי, *my b.* אַחַי (pause אָחָי, p. 43, note 3), *his b.* אֲחָיו, *our b.* אַחֵינוּ, *your b.* אֲחֵיכֶם, &c.

חָם *husband's father*, like אָח.

אָחוֹת *sister*, *cstr.* אֲחוֹת, *suff.* אֲחוֹתִי, &c.; *pl.* (*abs.* אָחָיוֹת not found), with *suff.* אַחְיֹתָיו, אַחְיֹתֵיהֶם, but also אֲחוֹתַיִךְ, אַחְוֹתֵיכֶם.

חָמוֹת *husband's mother* (not found in pl.), like אָחוֹת.

אִישׁ *man*, *pl.* אֲנָשִׁים, *cstr.* אַנְשֵׁי.

אִשָּׁה *woman*, *wife* (probably for אִנְשָׁה). The primary אִנְשָׁתְ (fem. *t*) would give first אִשְּׁתְ, then אִשְׁתְּ, which naturally becomes אֵשֶׁת (cf. סֵפֶר, § 29. 1 a. *a*). This is, in point of fact, the *cstr.* form, hence *my w.* אִשְׁתִּי, &c.; *pl.* נָשִׁים 1, *cstr.* נְשֵׁי.

אָמָה 1 *maid*, *pl.* אֲמָהוֹת 1, *suff.* אַמְהֹתַי.

בַּיִת 2 *house*, *cstr.* בֵּית, *pl.* בָּתִּים (not *bottîm*, but probably *bāttîm*, or *bâtîm*; in latter case *dagh.* would be *lene*—irregularly: on any view the ָ is unchangeable, and is usually marked by methegh, probably to keep it from being mistaken for *o*), *cstr.* בָּתֵּי.

בֵּן 3 *son*, *cstr.* בֶּן־, rarely בֶּן; *suff.* בְּנִי, בִּנְךָ, &c.; *pl.* בָּנִים 1, *cstr.* בְּנֵי, *suff.* בָּנַי, &c.

בַּת 2 *daughter*, *my d.* בִּתִּי (for בִּנְתִּי, &c.); *pl.* בָּנוֹת 1.

יוֹם 2 day (contracted from *yawm* or *yaum*), *pl.* יָמִים (for יְוָמִים); *cstr.* יְמֵי, cf. § 41. 5. (The plur. of יָם *sea* is יַמִּים.)

כְּלִי *vessel*, *suff.* כֶּלְיְךָ; *pl.* כֵּלִים, *cstr.* כְּלֵי, *suff.* כֵּלַי.

מַיִם *pl. water*, *cstr.* מֵי, מֵימֵי, *suff.* מֵימַי, מֵימֶיךָ, &c. (redupl. form always before suff.).

עִיר *f.* 2 *city*, *pl.* עָרִים, *cstr.* עָרֵי.

פֶּה *mouth*, *cstr.* פִּי, *my m.* פִּי, פִּיךָ, פִּיו and פִּיהוּ, פִּיהָ, פִּיהֶם, &c., like אָב; *pl.* פִּיוֹת.

רֹאשׁ 2 *head*, *pl.* רָאשִׁים, *cstr.* רָאשֵׁי. (§ 41. 5.)

[1] The numbers indicate the declensions.

שֵׁם *name*, *suff.* שְׁמִי, שִׁמְךָ, &c. *Pl.* שֵׁמוֹת, *cstr.* שְׁמוֹת.

בְּהֵמָה *f. cattle*, though hardly irregular, should be carefully noted: *cstr.* בְּהֶמַת; *thy c.* בְּהֶמְתְּךָ, *his c.* בְּהֶמְתּוֹ (*pl.* בְּהֵמוֹת, *cstr.* בַּהֲמוֹת: rare and poetic).

שׁבה to take captive — אֲהָהּ alas! — בֶּגֶד garment

אַשְׁרֵי only used in cstr. plu. (from אֶשֶׁר or אָשָׁר?), the happinesses of; used practically as a kind of interjection: *happy* (*is*, *are*, &c.)! — עבר to trouble

פצה to open (mouth) — פתח to open — תִּפְאָרָה *f.* glory

עֲטָרָה *f.* (*cstr.* עֲטֶרֶת) crown — כלה to be complete, ended; *Pi.* to finish

יֹשַׁע *Hiph.* to deliver — מַדּוּעַ wherefore? — קרע to tear, rend

אוּרִיָּה Uriah — בזה to despise

EXERCISE. TRANSLATE.

וַיָּבֹא דָוִד וַאֲנָשָׁיו אֶל־הָעִיר וְהִנֵּה שְׂרוּפָה בָּאֵשׁ וּנְשֵׁיהֶם
וּבְנֵיהֶם וּבְנֹתֵיהֶם נִשְׁבּוּ׃ 2 וַיְהִי כִרְאוֹתוֹ אוֹתָהּ וַיִּקְרַע אֶת־
בְּגָדָיו וַיֹּאמֶר אֲהָהּ בִּתִּי הַכֹּרַעַת הִכְרַעְתִּנִי וְאַתְּ הָיִית בְּעֹכְרֵי
וְאָנֹכִי פָּצִיתִי פִּי אֶל־יהוה וְלֹא אוּכַל לָשׁוּב׃ 3 עֲטֶרֶת זְקֵנִים
בְּנֵי בָנִים וְתִפְאֶרֶת בָּנִים אֲבוֹתָם׃ 4 אַשְׁרֵי יוֹשְׁבֵי בֵיתֶךָ׃
5 וַיִּקַּח אֶת־בַּת־פַּרְעֹה וַיְבִיאֶהָ אֶל־עִיר דָּוִד עַד כַּלּוֹתוֹ לִבְנוֹת
אֶת־בֵּיתוֹ׃ 6 וַיִּשְׁכַּב עִם־אֲבֹתָיו וַיִּקָּבֵר בְּעִיר אָבִיו׃ 7 וַיָּקָם
מֹשֶׁה וַיּוֹשַׁע[1] וַיַּשֵּׁק אֶת־צֹאנָם[2] וַתָּבֹאנָה אֶל־אֲבִיהֶן וַיֹּאמֶר
מַדּוּעַ[3] מְהַרְתֶּן בֹּא הַיּוֹם׃ 8 בְּזֹתָנִי וַתִּקַּח אֶת־אֵשֶׁת אוּרִיָּה
לִהְיוֹת לְךָ לְאִשָּׁה׃ 9 ועתה לך ואנכי אהיה עם־פיך
והוריתיך אשר תדבר׃ 10 והקימתי את־בריתי אתך ובאת
אל־התבה אתה ובניך ואשתך ונשי־בניך אתך׃

Honour thy father and thy mother, as thy God commanded thee. And his daughters spoke to one another,

[1] We should expect וַיּוֹשַׁע, but the "connecting" vowel *a*, regular with the pf., § 31. 2 c, is occasionally found with the impf.

[2] Masc. suffixes are occasionally used to refer to fem. nouns.

[3] Cf. § 39. 4.

saying: Let us make our father drink wine; and he drank and was drunken. And again his wife bore a son; and, when he grew up, he loved his parents with all his heart, and did great good to his brothers and sisters. They took captive their enemies' wives, and plundered their houses, and then went on their way; but they did not slay (מוּת, *Hiph.*) any one. His daughter abode in her father's house two years. For two days his father did not open his mouth. My father and my mother have forsaken me. His name shall continually be in my mouth. I have found in thy house vessels of silver and gold. Happy are thy men!

§ 46. PERFECT, IMPERFECT, AND PARTICIPLE.

In § 20 only so much was said regarding the Tenses of the Verb as seemed absolutely necessary for understanding the Exercises. A full discussion of the subject belongs to the syntax; but the sections on the Verb can hardly be closed without some additional notes on the simple verbal forms.

I. *The Perfect.*—The perfect expresses a completed action. 1. a. Now in reference to *time* such an action may be: (1) one just completed from the point of view of the present; as, Against thee only *have I sinned* חָטָאתִי; or (2) one completed in the indefinite past; as, In the beginning God *created* בָּרָא; or (3) one already completed from the point of view of another past act (pluperfect); as, And God saw every thing that *he had made* עָשָׂה; or finally, on the opposite side, (4) one completed from the point of view of another action yet future (the future perfect); as, I will draw for thy camels also until *they have done* drinking כִּלּוּ לִשְׁתּוֹת (Pi. of כָּלָה).

b. It will make no difference in the usage of the perf. if the completed actions, instead of being expressed absolutely, as in the above sentences, should be conceived and expressed conditionally, or if they should have no existence except in conception: as, (1) O my God, *if I have done this* אִם עָשִׂיתִי זֹאת; (3) *If ye had not ploughed* with my heifer לוּלֵא חֲרַשְׁתֶּם (ל" if not, unless); *Would that we had died* לוּ מַתְנוּ;

(4) *If I bring him not* (i.e. *shall not have brought him*) *to thee* אִם־לֹא [1] הֲבִיאֹתִיו אֵלֶיךָ.

2. The perf. never expresses any action but one completed, or conceived as completed; but a difference in the manner of conceiving actions makes the perf. used in several cases where the present is rather employed in English: (1) In the case of general truths or actions of frequent occurrence—truths or actions which *have been* often experienced or observed (perf. of experience, the Greek *gnomic aorist*); as, The grass *withereth* יָבֵשׁ חָצִיר; the sparrow *findeth* a house מָצְאָה. This usage is particularly common when general truths are expressed *negatively*; e.g. *He does no evil to his neighbour* לֹא־עָשָׂה לְרֵעֵהוּ רָעָה (*i.e.* never did). (2) In the case of the actions or conditions expressed by *stative* verbs, § 22. What the language seizes upon in this case is not the fact that the condition expressed by the verb is one that *continues*, but rather the fact that it is a condition that has come into *complete existence* and realization, and hence the perf. is made use of to express it; but as, in point of fact, the condition continues, it is usually best rendered by the English present (§ 22. 6); as, *I know* יָדַעְתִּי that thou wilt be king; *I hate* שָׂנֵאתִי all workers of iniquity; so, *I remember*, זָכַרְתִּי; חָסִיתִי *I take refuge*, שָׂמַחְתִּי *I rejoice*, &c. To this class belongs the verb *to be* when it is, as it is not usually, expressed; *e.g.* Thy servants *are no spies* לֹא־הָיוּ מְרַגְּלִים. (3) A lively imagination is very apt to conceive things which are really future, especially if their occurrence be certain, as already done, and to describe them in the perf. This happens often in making promises or threats, and in the language of contracts; as, The field *give I* thee נָתַתִּי; And if not, I *will take it* לָקַחְתִּי. This usage is very common in the elevated language of the Prophets, whose faith and imagination so vividly project before them the event or scene which they predict that it appears already realized. It is part of the purpose of God, and therefore,

[1] Gen. 43. 9. In a very similar sentence (Gen. 42. 37) the impf. אֲבִיאֶנּוּ is used. The sense is practically the same, but the point of view is different: the *perfect* contemplates the case assumed *after* its occurrence.

to the clear eyes of the prophet, already as good as accomplished (*prophetic perfect*); *e.g.* גָּלָה עַמִּי my people *is gone into captivity* (i.e. *shall assuredly go*).

II. *The Imperfect.*—The impf. expresses an action conceived as *entering upon*, or *going on towards*, accomplishment.

1. (1) If the imperfect is used to describe a single (as opposed to a *repeated*) action in the past, it differs from the perfect in being more vivid and pictorial. The pf. expresses the *fact*, the impf. adds colour and movement by suggesting the *process* preliminary to its completion, and is thus often best rendered by our graphic historical present; *e.g.* Jael יָדָהּ תִּשְׁלַח *puts forth her hand* to the pin—you see her in the act; שָׁלְחָה would simply have stated the fact. (Contrast this with נָפַל שָׁכַב Sisera *fell, he lay.*) In prose this use of the impf. is only common after אָז then, טֶרֶם *not yet*, בְּטֶרֶם *before*; *e.g.* אָז יָשִׁיר *then he sang* (*i.e.* proceeded to sing). (2) A single action in the present time may similarly be expressed by the impf.; *e.g.* the man asked him, *What seekest thou?* מַה־תְּבַקֵּשׁ.

2. The kind of progression or imperfection and unfinished condition of the action may consist in its frequent *repetition*: (1) Either in the present; as, It *is said* to this day, יֵאָמֵר (Niph.), Take of all food which *is* (regularly, customarily) *eaten*, יֵאָכֵל. This usage is very common in comparisons and in the statement of general truths founded in the nature of things; as, A wise son *maketh a glad* father בֵּן חָכָם יְשַׂמַּח; As a (Heb. *the*) dog (habitually) *laps* כַּאֲשֶׁר יָלֹק הַכֶּלֶב (ילק, impf. of לקק, § 42). Or (2) In the past; as, And so *he did* regularly, year by year וְכֵן יַעֲשֶׂה שָׁנָה בְּשָׁנָה. This usage is of very frequent occurrence, A mist *used to go up* אֵד יַעֲלֶה; We remember (note the *pf.*) the fish (collective, *fem.*) which *we used to eat* זָכַרְנוּ אֶת־הַדָּגָה אֲשֶׁר־נֹאכַל; The manna *came down* regularly יֵרֵד הַמָּן; *Moses spoke* repeatedly (kept speaking) *and God* repeatedly *answered* him מֹשֶׁה יְדַבֵּר וְהָאֱלֹהִים יַעֲנֶנּוּ (the tenses imply a colloquy). This is known as the frequentative imperfect.

3. The imperf. is used for the expression of the *future*—that which is conceived as entering upon accomplishment:

(1) This may be a future from the point of view of the real present; as, Now *shalt thou see what I will do* עַתָּה תִרְאֶה אֲשֶׁר אֶעֱשֶׂה; *We will burn* thy house בֵּיתְךָ נִשְׂרֹף. Or (2) It may be a future from any other point of view assumed; as, He took his son that *was to reign* יִמְלֹךְ in his stead.

4. The usage in 3. (2) may be taken as the transition to a common use of the impf. in which it serves for the expression of that class of dependent actions and those shades of relation among acts and thoughts, for which we rather use the conditional moods (esp. the potential). Such actions are strictly *future* in reference to the assumed point of relation, and the simple impf. sufficiently expresses them. For ex., Of every tree of the garden thou *mayest eat* תֹּאכֵל; *Could we* (were we to) *know* הֲנֵדַע, that he *would say* יֹאמַר; How *shall* (how *can*) we *sing Yahweh's* song in a foreign land? אֵיךְ נָשִׁיר.

5. (a) On the same ground the impf. follows particles expressing *transition*, *purpose*, *result*, and the like, as, לְמַעַן *in order that* פֶּן *lest*, &c.; *e.g.* Say thou art my sister, *that it may be well with me* לְמַעַן יִיטַב לִי; Let us deal wisely with the nation, *lest it multiplies* פֶּן־יִרְבֶּה. The actions introduced by such particles are strictly consequent and future to something just stated.

(b) When, however, there is a strong feeling of *purpose*, or when it is meant to be strongly marked, then, of course, the moods are employed, § 23. 6; *e.g.* Raise me up *that I may requite them* הֲקִימֵנִי וַאֲשַׁלְּמָה לָהֶם (cohort.); Who will entice Ahab *that he may go up?* מִי יְפַתֶּה אֶת־אַחְאָב וְיַעַל (juss.); What shall we do *that the sea may be calm?* מַה־נַּעֲשֶׂה וְיִשְׁתֹּק הַיָּם. The moods are also employed to express that class of future actions which we express in the *Optative*, &c.: *May I die* אָמוּתָה (coh.); *May* Yahweh *establish* his word יָקֵם יהוה אֶת־דְּבָרוֹ (juss.); *May* the soul of this child *return* תָּשֹׁב־נָא נֶפֶשׁ הַיֶּלֶד הַזֶּה (*tāshobh*, shortened before נָא, § 10. 3, from תָּשֹׁב, juss.).

(c) It must be remembered that the perf. and impf. are entirely distinct in meaning, and that the one is never used *for* the other or to express the same conception of an act with the other. But it may readily happen that two distinct conceptions may be enter-

tained of an action, which may thus be expressed either in the perf. or impf. Any *general truth*, *e.g.*, may be conceived on the one side as a thing completed, having been many times realized, and this conception of it would be expressed in the *perf.* (I. 2. 1); or it may be conceived on the other side as a thing unfinished, ever repeating itself; and to express this view of it, the *impf.* would be used (II. 2. 1). *E.g.* the grass *withereth* might be either יָבֵשׁ or יִיבַשׁ, the former calling attention rather to the fact, the latter to the frequency.

III. The *consecutive forms* have the same variety of use as the simple forms, the consec. impf. corresponding to the simple perf., and the consec. perf. to the simple impf. *E.g.*, the perf. of general truths, like the ordinary historical pf., is followed by *waw consec. impf.*; *e.g.* כָּלָה עָנָן וַיֵּלֶךְ *the cloud is consumed and departs* (pausal impf. of הלך). Similarly the impf., in its frequentative as in its future sense, is followed by *waw consec. pf.*; *e.g.* אֵד יַעֲלֶה וְהִשְׁקָה a mist used to go up *and water* (the ground).

IV. *The Participle.*—1. The participle represents an action or condition in its unbroken continuity, and corresponds to the English auxiliary *to be* with the pres. ptc.—*I am*, *was*, *shall be doing*; *e.g.* הוּא יֹשֵׁב *he was sitting* (not simply *he sat*). It may be used of present, past, or future time: (i.) *pres.*, מָה אַתֶּם עֹשִׂים *what are you doing?* (ii.) *past*, *e.g.*, מֵת הַיֶּלֶד *the child is dead*; (iii.) *fut.*, מַשְׁחִתִים אֲנַחְנוּ אֶת־הַמָּקוֹם we *are destroying*, i.e. *are about to destroy*, this place (Hiph. שׁחת). The ptc. in this (fut.) sense is frequently introduced by הִנֵּה *behold*; e.g., הִנְנִי מֵקִים גּוֹי *Behold, I am about to raise up* a nation.

2. The ptc. differs thus from the impf.: ptc. suggests continuity, impf. succession. "The impf. multiplies an action, the participle prolongs it" (Driver). The ptc. is a line, the impf. a succession of points. *E.g.* הַשָּׁמַיִם מְסַפְּרִים כְּבוֹד־אֵל the heavens *are* unceasingly *declaring* the glory of God (ptc.); but יוֹם לְיוֹם יַבִּיעַ אֹמֶר (one) day *pours forth* (Hiph. נבע) speech to (another) day.

3. It must be carefully noted that the Hebrew participle cannot be used as the equivalent of the English past ptc. or the Greek aor. (or pf.) ptc. For *ἀφέντες πάντα ἠκολούθησαν αὐτῷ*, *having left all they followed him*, Hebrew says, (*and*) *they left all and went after him*, וַיַּעַזְבוּ אֶת־הַכֹּל וַיֵּלְכוּ אַחֲרָיו.

רעה to pasture, shepherd	פַּת *f.* morsel (1 suff. פִּתִּי)
שֶׂה a sheep (a goat)	רבץ to lie (stretched out)
עֵדֶר flock, herd	מְחוּץ (מִן, חוּץ) outside (§ 14. 2 b)
רָשׁ (*ptc.*) poor	ידע to know, regard, care for
כִּבְשָׂה *f.* ewe-lamb	שׁאב to draw (water) מַחֲנֶה camp
כּוֹס *f.* cup	דמה to destroy *Niph.* to be undone
יַחְדָּו together	נְאֻם utterance (always in *cstr.*)

EXERCISE. TRANSLATE.

יהוה רֹעִי לֹא אֶחְסָר׃ 2 יֶלֶד יֻלַּד־לָנוּ בֵּן נִתַּן־לָנוּ׃ 3 נָבִיא אָקִים לָהֶם מִקֶּרֶב אֲחֵיהֶם כָּמוֹךָ׃ 4 אִישׁ הַיָּשָׁר בְּעֵינָיו יַעֲשֶׂה׃ 5 רֹעֶה הָיָה עַבְדְּךָ לְאָבִיו בַּצֹּאן וּבָא הָאֲרִי וְנָשָׂא שֶׂה מֵהָעֵדֶר וְיָצָאתִי אַחֲרָיו וְהִכִּתִיו וְהִצַּלְתִּי מִפִּיו׃ 6 וְלָרָשׁ אֵין־כֹּל כִּי אִם־כִּבְשָׂה אַחַת קְטַנָּה אֲשֶׁר קָנָה וַיְחַיֶּהָ וַתִּגְדַּל עִמּוֹ וְעִם־בָּנָיו יַחְדָּו מִפִּתּוֹ תֹּאכַל וּמִכֹּסוֹ תִּשְׁתֶּה וּבְחֵיקוֹ תִּשְׁכָּב וַתְּהִי־לוֹ כְּבַת׃ 7 יוֹדֵעַ יהוה דֶּרֶךְ צַדִּיקִים וְדֶרֶךְ רְשָׁעִים תֹּאבֵד׃ 8 וַיִּרְא וְהִנֵּה בְאֵר בַּשָּׂדֶה וְהִנֵּה־שָׁם עֲדָרֵי־צֹאן רֹבְצִים עָלֶיהָ כִּי מִן־הַבְּאֵר הַהִוא יַשְׁקוּ הָעֲדָרִים׃ 9 זאת הברית אשר אכרת את־בית ישראל אחרי הימים ההם נאם־יהוה נתתי את־תורתי בקרבם ועל־לבם אכתבנה והייתי להם לאלהים והמה יהיו־לי לעם׃

The more the enemy oppressed them, the more they increased. He used to take the tent and pitch it outside the camp. It is not wont to be done so in our land. Yahweh shall assuredly destroy the work of thy hands. If I perish, I perish. Then Moses and the children of Israel sang this song unto their God. Whosoever shall harden his heart and transgress my law shall be put to death. The earth standeth for ever. I counsel thee, let all thy people be gathered together. They found maidens coming out to draw water. All this I give thee, if thou wilt fall down and prostrate thyself before me. A righteous man careth for the life of his beast. Evermore Yahweh supports all who fall. While he was yet speaking one of his servants came and said, We are undone—all of us.

§ 47. THE ADJECTIVE. COMPARISON.

1. *Comparative Degree.*—(a) The adjective undergoes no change of termination or vocalization in comparison. The comparative degree is expressed by the positive followed by the prep. מִן, as, *Better than wine*, טוֹב מִיַּיִן, lit. *good away from*, or in distinction from, *wine*; *Sweeter than honey*, מָתוֹק מִדְּבַשׁ. (Cf. the modern Greek construction of *ἀπό*—with the accus.—after a comparative; *e.g.* *καλλίτερος ἀπὸ τοὺς ἄλλους* *better than the others.*) So כָּבֵד מִמְּךָ הַדָּבָר *the matter is too hard for thee.* מִן is similarly used with verbs: אֶגְדַּל מִמְּךָ *I will be greater than thou*, קָטֹנְתִּי מִכֹּל הַחֲסָדִים *I am less than* (*i.e.* too insignificant for, unworthy of) *all the mercies*, &c.

(b) The correlative comparative (e.g. *the greater—the less*) is expressed by the simple adjective with the article; e.g. *the greater luminary* (of two), הַמָּאוֹר הַגָּדֹל; *her younger son*, בְּנָהּ הַקָּטָן.

2. *Superlative Degree.*—(a) The superlative is also expressed by the positive raised into a position of isolation, as, for example, by having the *Art.* prefixed, or by being distinguished by a suffix, or by being in the Gen. relation, as *He is the greatest*, הוּא הַגָּדוֹל, lit. *the great one* (among those referred to), קְטֹן בָּנָיו *the youngest of his sons* (*his youngest son*), מִגְּדוֹלָם וְעַד־קְטַנָּם *from the greatest of them to the least of them.*

(b) Absolute superlativeness is expressed variously, as by the word מְאֹד *very*, *exceedingly* (טוֹב מְאֹד *good exceedingly*), or בִּמְאֹד or עַד־מְאֹד or מְאֹד מְאֹד; or by the repetition of the word expressing the quality, קָדְשִׁים קֹדֶשׁ[1] *holy of holies* = most holy, עֶבֶד עֲבָדִים *the most abject slave.* שִׁיר הַשִּׁירִים *the best* or *most glorious of songs*: cf. *the Book of books.*

I am taller than he	גָּבֹהַּ אָנֹכִי מִמֶּנּוּ
he is taller than his wife	הוּא מֵאִשְׁתּוֹ „
too little to be—	קָטֹן מֵהְיוֹת
his eldest son	בְּנוֹ הַגָּדוֹל
his youngest daughter	בִּתּוֹ הַקְּטַנָּה

[1] Unlike other 3rd class nouns of the 2nd declension, § 29, קֹדֶשׁ *holiness* and שֹׁרֶשׁ *a root*, form their plural not קָ and שָׁ but קָדָשִׁים (*qodhāshîm*, not *qā*) and שָׁרָשִׁים (*shorāshîm*)—also written "קָ (*qᵒ*) and "שָׁ, like gutturals (חֲדָשִׁים).

קָשַׁב *Hiph.* to give attention
מִשְׁכָּן dwelling-place (*pl.* וֹת)
עָרוּם cunning
מַעְלָה (מַעַל with ה loc.) upwards
חֵלֶב fat
רְכוּשׁ gain, property
דָּנִיֵּאל (later דָּנִאֵל) Daniel

עז strong
שֶׁכֶם shoulder (*suff.* שִׁכְמוֹ)
חַיָּה *f.* beast, animal
יָפֶה (*f.* יָפָה) fair
שָׁכַל to be bereaved: *Pi.* to make childless
קֶדֶם east

EXERCISE.

חַח נַפְשִׁי כִּי לֹא־טוֹב אָנֹכִי מֵאֲבַתָּי: 2 מַה־מָּתוֹק מִדְּבַשׁ וּמֶה עַז מֵאֲרִי: 3 אֹהֵב יהוה שַׁעֲרֵי צִיּוֹן מִכֹּל מִשְׁכְּנוֹת יַעֲקֹב: 4 טוֹב יוֹם הַמָּוֶת מִיּוֹם הִוָּלְדוֹ: 5 וְאֵין אִישׁ מִבְּנֵי יִשְׂרָאֵל טוֹב מִמֶּנּוּ מִשִּׁבְמוֹ וָמַעְלָה גָּבַהּ מִכָּל־הָעָם: 6 הַיָּפָה בַּנָּשִׁים: 7 הִנֵּה שְׁמֹעַ מִזֶּבַח טוֹב [1]לְהַקְשִׁיב מֵחֶלֶב אֵילִים: 8 כַּאֲשֶׁר שִׁכְלָה נָשִׁים חַרְבֶּךָ כֵּן־תִּשְׁכַּל מִנָּשִׁים אִמֶּךָ: 9 וְנִבְחַר מָוֶת מֵחַיִּים לְכֹל־הַנִּשְׁאָרִים מִן־הַמִּשְׁפָּחָה הָרָעָה הַזֹּאת: 10 ועתה יהוה קַח־נָא אֶת־נַפְשִׁי מִמֶּנִּי כִּי טוֹב מוֹתִי מֵחָיָי: 11 אעשה אותך לגוי־עצום ורב ממנו:

And the serpent was more cunning than all the beasts (*sing.*) of the field which God had made. He has slain men more righteous than he. Thou art wiser than Daniel. A living dog is better than a dead lion. And that man was greater than all the children of (the) East. And he loved Joseph more than all his sons, for a son of old age (was) he to him. And he lifted up his eyes and saw his brother, the son of his mother, and he said, Is this your youngest brother, whom ye mentioned (said) to me? And he had two daughters, and the younger was fairer than the elder. The greatest (men) of the city. There was not left to him except the youngest of his sons. And their gain was too much for dwelling together, and the land was not able to bear them.

[1] Inf. cstr. here practically=noun: *obedience, attention.* Usually, in this construction, without ל (cf. here שְׁמֹעַ), sometimes with לְ (cf. לְהַקְשִׁיב). In the statement "it is better to dwell in the corner of the housetop," &c., which occurs twice, Prov. 25. 24 has טוֹב שֶׁבֶת, 21. 9 has טוֹב לָשֶׁבֶת.

§ 48. THE NUMERALS.

1. *The Cardinal Numbers.*—(1) The numeral *one*, אֶחָד *m.*, אַחַת *f.*, is an adj. agreeing in gender with its noun and standing like other adjj. *after* it; as אִישׁ אֶחָד *one man*, אִשָּׁה אַחַת *one woman.*

(2) a. The number *two*, שְׁנַיִם *m.*, שְׁתַּיִם *f.* (cstr. שְׁנֵי, שְׁתֵּי), is a noun, and agrees in gender with the word which it enumerates, as שְׁנֵי אֲנָשִׁים *two men*, שְׁתֵּי נָשִׁים *two women.*

b. The curious form שְׁתַּיִם (*shᵉtáyim*: *t*, not *th*) has perhaps been shortened from a fuller fem. form שְׁנָתַּיִם or שְׁנַתַּיִם to שְׁתַּיִם, and then conformed to שְׁתַּיִם on the analogy of *m.* שְׁנַיִם. Or the pronunciation may point to some such form as אֶשְׁתַּיִם (with prosthetic א; cf. אַרְבַּע *four*, from root רבע, seen in רְבִיעִי *fourth*, § 5. 5), in which case the *daghesh* is primarily *lene*, not *forte.*

(3) a. The other numerals from 3 to 10 are nouns and *disagree* in gender with the words which they enumerate, the formal fem. going with the real mas. noun and *vice versa*, as שְׁלֹשֶׁת בָּנִים *three sons*, שָׁלֹשׁ בָּנוֹת *three daughters.*

b. This curious construction is perhaps to be explained by the fact that these units were originally abstract nouns in the fem.: *three sons* = *a triad* (שְׁלֹשֶׁת, cstr.) *of sons.* Then the orig. construct came to be used also appositionally in the absolute, *a triad*, *sons*, or *sons*, *a triad* (שְׁלֹשָׁה בָנִים or ב״ש), *i.e.* practically adjectivally, *sons three*; and now that it was felt necessary to differentiate the genders, the already familiar fem. would be retained for use with masc. nouns, as the more important and numerous class; and a masc. would be formed to go with fem. nouns. It is also possible that the principle of dissimilation may have played some part (cf. § 35. 1 a).

(4) The *tens* are the plurals of the units (*e.g.* שָׁלֹשׁ 3, שְׁלֹשִׁים 30) except *twenty*, עֶשְׂרִים, which is the plur. of *ten*, עֶשֶׂר, there being a distinct word for *hundred*, מֵאָה. The *tens* end in *îm* alike with masc. and fem. nouns.

(5) The numerals 2–10, which are nouns, stand most commonly in the *cstr. state* before the word which they enumerate; see above, (2), (3); they may be used *in apposition* with their word, and then they stand either before or—chiefly in later style—after it; e.g. *five sons*, חֲמִשֶּׁת בָּנִים or חֲמִשָּׁה בָנִים or בָּנִים חֲמִשָּׁה. The other numerals, viz. those from 11 to

19 and the tens, are used only in apposition with their word, and stand chiefly before, though sometimes after, it; e.g. *fifteen sons*, חֲמִשָּׁה עָשָׂר בָּנִים.

(6) The units require the noun enumerated in the plural; *e.g.* תֵּשַׁע שָׁנִים *nine years*; the tens usually take the noun in the singular when they stand before it, always in the plur. when after it (Gen. 32. 15 f.). The numbers 11 to 19 usually take the plur. except with a few common nouns like יוֹם *day*, שָׁנָה *year*, אִישׁ *man*, נֶפֶשׁ (*soul*) *person*, &c., and collectives, *e.g.* 19 *cities* (עִיר *f.*), עָרִים תִּשַׁע־עֶשְׂרֵה; but 19 *men*, תִּשְׁעָה־עָשָׂר אִישׁ.

(7) In numbers composed of tens and units such as 23, the order may be *three and twenty*, שְׁלֹשִׁים וְשִׁשִּׁים שָׁנָה *sixty-two years*, but also *twenty and three*, עֶשְׂרִים וְשָׁלֹשׁ שָׁנָה, and sometimes the noun is repeated with both, as *three years and twenty year* (by 6); as חָמֵשׁ שָׁנִים וְשִׁבְעִים שָׁנָה *seventy-five years*; or again, עֶשְׂרִים שָׁנָה וְשִׁבַּע שָׁנִים *twenty-seven years*.

	With the Masculine.		*With the Feminine.*	
	Absol.	Cstr.	Absol.	Cstr.
1	אֶחָד	אַחַד	אַחַת	אַחַת
2	שְׁנַיִם	שְׁנֵי	שְׁתַּיִם	שְׁתֵּי
3	שְׁלֹשָׁה	שְׁלֹשֶׁת	שָׁלֹשׁ	שְׁלֹשׁ
4	אַרְבָּעָה	אַרְבַּעַת	אַרְבַּע	אַרְבַּע
5	חֲמִשָּׁה	חֲמֵשֶׁת	חָמֵשׁ	חָמֵשׁ
6	שִׁשָּׁה	שֵׁשֶׁת	שֵׁשׁ	שֵׁשׁ
7	שִׁבְעָה	שִׁבְעַת	שֶׁבַע	שִׁבְעַ
8	שְׁמֹנָה	שְׁמֹנַת	שְׁמֹנֶה	שְׁמֹנֶה
9	תִּשְׁעָה	תִּשְׁעַת	תֵּשַׁע	תִּשְׁעַ
10	עֲשָׂרָה	עֲשֶׂרֶת	עֶשֶׂר	עֶשֶׂר
11	אַחַד עָשָׂר		אַחַת עֶשְׂרֵה	
	עַשְׁתֵּי עָשָׂר		עַשְׁתֵּי עֶשְׂרֵה	
12	שְׁנֵים עָשָׂר		שְׁתֵּים עֶשְׂרֵה	
	שְׁנֵי עָשָׂר		שְׁתֵּי עֶשְׂרֵה	
13	שְׁלֹשָׁה עָשָׂר		שְׁלֹשׁ עֶשְׂרֵה	
14	אַרְבָּעָה עָשָׂר		אַרְבַּע עֶשְׂרֵה	
	&c.		&c.	

	20 עֶשְׂרִים	60 שִׁשִּׁים
	30 שְׁלֹשִׁים	70 שִׁבְעִים
	40 אַרְבָּעִים	80 שְׁמֹנִים
	50 חֲמִשִּׁים	90 תִּשְׁעִים

100 מֵאָה *fem.*, *cstr.* מְאַת, *plur.* מֵאוֹת *hundreds.*

200 מָאתַיִם *dual* (for מְאָתַיִם).

300 שְׁלֹשׁ מֵאוֹת, 400 אַרְבַּע מֵאוֹת, &c.

1,000 אֶלֶף *masc.*

2,000 אַלְפַּיִם *dual.*

3,000 שְׁלֹשֶׁת אֲלָפִים, 4,000 אַרְבַּעַת אֲלָפִים, &c.

10,000 רִבְבָה *pl.* regular, רִבְבוֹת.
רִבּוֹ, רִבּוֹא *pl.* רִבְאוֹת and רִבּוֹת (later forms).

20,000 רִבּוֹתַיִם *dual.*

(8) The word מֵאָה *hundred* may be used either in the *cstr.* or *abs.* in the *sing.*—most often in *abs.*: *e.g.* בֶּן־מֵאָה שָׁנָה (*son of*, i.e.) *a hundred years old* (also מְאַת); in *du.* and *plur.* only in *absol.* The word אֶלֶף *thousand* is used in the *cstr.* also, though rarely, even in the *plur.* (אַלְפֵי).

(9) The *du. fem.* of the num. is used to express repetition, שִׁבְעָתַיִם *seven times*, *sevenfold.* A few take suffixes שְׁנֵינוּ *we two*, שְׁלָשְׁתָּם *they three*, &c. (*shᵉloshtām*).

2. *The Ordinal Numbers.*—The Ordinal numbers from 1 to 10 are adjectives, and construed in the ordinary way. Beyond 10 the Cardinal numbers are used also as Ordinals. The Ordinals are these:

First	רִאשׁוֹן *fem.*	רִאשׁוֹנָה	sixth	שִׁשִּׁי	
second	שֵׁנִי	„	שֵׁנִית	seventh	שְׁבִיעִי
third	שְׁלִישִׁי	„	שְׁלִישִׁית, —יָה	eighth	שְׁמִינִי
fourth	רְבִיעִי	„	&c.	ninth	תְּשִׁיעִי
fifth	חֲמִשִּׁי or חֲכִשִּׁי	„		tenth	עֲשִׂירִי

E.g. *on the seventh day*, בַּיּוֹם הַשְּׁבִיעִי; *in the eighteenth year of the king*, בִּשְׁמֹנֶה עֶשְׂרֵה שָׁנָה לַמֶּלֶךְ; or בִּשְׁנַת שְׁמֹנֶה עֶשְׂרֵה לַמֶּלֶךְ.

3. Fractions may be expressed by feminine forms of the ordinals; *e.g.* שְׁלִישִׁית *a third*; in a few cases also by segholate forms; *e.g.* רֶבַע and רֹבַע *a fourth*, חֹמֶשׁ *a fifth*; *a half* is חֵצִי § 45. 3 b. 1 *a*.

עֵז	*f.* she-goat; *pl.* עִזִּים	גָּמָל	camel; *pl.* גְּמַלִּים (§ 43. 4)
כֶּלֶא	imprisonment	בקע	to break through
שׁאב	to draw (water)	חָצֵר	court (*noun*)
דּוֹר	generation (*pl.* ים and oftener ות)		

EXERCISE. TRANSLATE.

וַיֹּאמֶר אֶל־אָבִיו אֶת־שְׁנֵי בָנַי תָּמִית אִם־לֹא אֲבִיאֶנּוּ אֵלֶיךָ׃ 2 וַיִּקַּח מִנְחָה לְאָחִיו עִזִּים מָאתַיִם וְאֵילִים עֶשְׂרִים וּגְמַלִּים מֵנִיקוֹת וּבְנֵיהֶם שְׁלֹשִׁים׃ 3 וַיְהִי בְּאַחַת וְשֵׁשׁ־מֵאוֹת שָׁנָה לְחַיָּיו בַּחֹדֶשׁ הַשֵּׁנִי בְּשִׁבְעָה וְעֶשְׂרִים יוֹם לַחֹדֶשׁ וַיִּבָּשָׁה הָאָרֶץ׃ 4 בִּשְׁלֹשִׁים וָשֶׁבַע שָׁנָה בִּשְׁנֵים עָשָׂר חֹדֶשׁ בְּעֶשְׂרִים וְשִׁבְעָה [1]לַחֹדֶשׁ נָשָׂא מֶלֶךְ בָּבֶל אֶת־רֹאשׁ מֶלֶךְ יְהוּדָה מִבֵּית כֶּלֶא׃ 5 וַיִּבְקְעוּ שְׁלֹשֶׁת הַגִּבֹּרִים בְּמַחֲנֵה הָאוֹיֵב וַיִּשְׁאֲבוּ־מַיִם וַיָּבֹאוּ אֵלָיו וְלֹא אָבָה לִשְׁתּוֹתָם׃ 6 טוֹב יוֹם בַּחֲצֵרֶיךָ מֵאָלֶף׃ 7 וְרִדְפוּ מִכֶּם חֲמִשָּׁה מֵאָה וּמֵאָה מִכֶּם רְבָבָה יִרְדֹּפוּ׃ 8 וַיֹּאמֶר אֲלֵיהֶם צְאוּ שִׁלָּשְׁתְּכֶם וַיֵּצְאוּ שִׁלָּשְׁתָּם׃ 9 ויחי אחרי־זאת מאה וארבעים שנה וירא את־בניו ואת־בני בניו ארבעה דרות׃ 10 וימלך־שם שבע שנים ושׁשה חדשים ושלשים ושלוש שנה מלך בירושלם׃

His five brothers and three sisters went with him to the house of their father. The queen reigned sixty-four years and died aged eighty-two: she had four sons and five daughters; her husband died in the forty-second year of her life and the twenty-fourth of her reign. And there were born unto him three sons and seven daughters, and his substance was six thousand sheep, and four thousand camels, and seven hundred asses. The days of the years of my life have been four and seventy years. There were a hundred and twenty-seven cities in his land, and in one of those cities there were a hundred and twenty thousand people. The half is better than the whole. And one said to the other, Let the two of us swear in the name of our God; so they sware, the two of them.

[1] יוֹם unexpressed.

§ 49. PARTICLES.

1. The particles are mostly nouns, either entire or oftener disintegrated, though some are proper interjectional or demonstrative expressions.

Being nouns they must be considered, when in relation, to be in the *construct* state, and the word following them (or, as we say, governed by them) in the Genitive. The *case* in which, being nouns, they must also stand, will vary according to many circumstances; but as the language does not mark the case endings, this is of less consequence at first.

2. (1) Some particles are so much worn down and feeble that they cannot stand in the sentence alone, but require the support of a noun or pronoun, to which they prefix themselves; while again others, as the precative particle נָא, are inseparable affixes. The punctuation of the important prepositional fragments בְּ, כְּ, לְ, מִן, and of the conjunction וְ, has already been given, §§ 14, 15.

(2) Another important inseparable prefix is the interrogative particle הַ, the pointing of which varies:

(a) Its usual pointing is הֲ, as הֲזֶה *is this?*

(b) Before simple sh^{e}wa it is הַ, as הַמְעַט *is it little?* occasionally followed by *Dagh. forte*; otherwise it is not infrequently marked by *Methegh.*

(c) Before Gutturals (except when they have ָ or ַ) it is also pointed הַ, often marked by *Methegh*, as הַאֵלֵךְ *shall I go?*

(d) Before Gutt. with ָ or ַ it is הָ, as הֶחָזָק *whether it be strong?*

3. *Suffixes to Particles.*—a. The pronominal suffixes to the particles will be found on the following pages: לְ and בְּ (p. 51), מִן (p. 53), אֶל־, עַל, עַד (p. 70), כְּ (p. 87), אֵת acc. (p. 75), אֵת prep., עִם and הִנֵּה (p. 142), יֵשׁ (p. 130), אַיִן (p. 136).

b. Notice the fondness of particles for *ā* in suffixes, where nouns have *ē*, *e.g.* 2 *f. s.* and 1 *pl.*, לָךְ, לָנוּ.

4. *Adverbs.*—(a) In addition to the adverbs already met with in the course of the book may be mentioned the

following: אֵי, אַיֵּה, אֵי־זֶה *where?* (with suff. אַיֶּכָּה *where art thou?* אַיּוֹ *where is he?* אַיָּם). מֵאַיִן, אֵי־מִזֶּה *whence?* אָנָה *whither?* אֵיךְ, אֵיכָה *how? how!*

(b) Some advbs. directly connected with nouns end in ָם, which may have been an old accus. ending; *e.g.* יוֹמָם *by day*, רֵיקָם *in vain* or (*with*) *empty* (*hands*), חִנָּם *for nothing* or *in vain* (from חֵן *grace*). In some words this *â* has passed into *ô* (§ 2. 2. 1); *e.g.* פִּתְאֹם *suddenly*, שִׁלְשֹׁם *the day before yesterday* (*three days ago*, from שָׁלֹשׁ *three*).

(c) The noun סָבִיב *circuit* is mostly used as advb. and preposition, *round about* (*e.g.* יהוה סָבִיב לְעַמּוֹ *Yahweh is round about his people*). As a preposition it always takes the plur. form, sometimes masc., *e.g.* סְבִיבֶיךָ *round about thee*, more often fem. סְבִיבוֹתֶיךָ.

5. (a) *Conjunctions.*—אִם *if*; אוֹ *or*; אוֹ . . . אוֹ or אִם . . . אִם *whether . . . or*; גַּם *also*; גַּם . . . גַּם *both . . . and*; גַּם לֹא . . . גַּם לֹא *neither . . . nor.*

(b) *But* is frequently expressed by *waw*; e.g. *But of the tree thou mayst not eat*, וּמִן־הָעֵץ לֹא תֹאכַל. A stronger *but* is אוּלָם. *But* after a negative is כִּי אִם; *e.g.* He walks *not* in the counsel of the wicked, *but in the law of Yahweh is his delight*, כִּי אִם בְּתוֹרַת יהוה חֶפְצוֹ.

(c) i. Questions, direct and indirect, are usually introduced by the particle הֲ; disjunctive questions—(*whether*) . . . *or* —by הֲ . . . אִם; *e.g.* הֲלָנוּ אַתָּה אִם לְצָרֵינוּ (*whether*) *art thou for us or for our enemies?*

ii. For *final* clauses, see § 23. 6 (cf. § 46. II. 5 a). לְמַעַן may also be used with *inf. cstr.*; *e.g.* לְמַעַן דַּעַת כָּל־עַמֵּי הָאָרֶץ *that all the peoples of the earth may know.*

(d) In oaths, אִם = *certainly not*, and אִם לֹא = *certainly*; *e.g.* אִם־אֶעֱשֶׂה אֶת־הַדָּבָר הַזֶּה *I shall assuredly not do this thing.* (The idiom is readily explained on the assumption of an ellipse; e.g. "*cursed be I*, if I do this thing.") אִם יִהְיֶה טַל *certainly there shall not be dew.* אִם־לֹא הָאָרֶץ לְךָ תִהְיֶה לְנַחֲלָה *surely the land shall be to thee for an inheritance.* We may trace the origin of this usage in the fuller form of sentence which occasionally occurs; *e.g.* כֹּה יַעֲשֶׂה־לִּי אֱלֹהִים וְכֹה יוֹסִיף אִם־לֹא שַׂר־צָבָא תִּהְיֶה *so shall God do to me and more also* (lit.

and so shall he add) *if thou do not become captain of the host* (*i.e.* I swear that thou shalt become).

(e) Some prepositions become conjunctions by the addition of אֲשֶׁר; *e.g.* אַחֲרֵי אֲשֶׁר (cf. *après que*).

6. *Interjections* אָה, אֲהָהּ *ah!* אוֹי *woe!* הוֹי *ah, alas, ha!* הַס (even pl. הַסּוּ, as if הַס were imper.) *hush!* מִי יִתֵּן (who will give? =) *O that! would that! e.g.* מִי יִתֵּן מוֹתִי *would that I had died,* חָלִילָה *far be it!*—lit. *ad profanum!* ה loc. (as an exclamation; but also in construction, thus חָלִילָה לָּנוּ מֵעֲזֹב אֶת־יהוה *far be it from us that we should forsake Yahweh*).

עתר (*Qal*) *Hiph.* to entreat	ברח to flee
שָׁאוּל Saul	הגה to moan, muse, meditate
עָוֹן guilt, punishment	יָעֵף to be weary, faint (§ 39. 2. 2 *a*)
יָעֵף weary, faint	יָגַע, יָגֵעַ to toil, grow weary (§ 39. 2. 2 *a*)

EXERCISE. TRANSLATE.

אָנָה אֵלֵךְ מֵרוּחֶךָ: 2 מֵאַיִן יָבוֹא עֶזְרִי: 3 וַיֹּבֶךְ וְכֹה אָמַר בְּלֶכְתּוֹ מִי יִתֵּן מוֹתִי אֲנִי תַחְתֶּיךָ בְּנִי: 4 חָלִילָה לִי יהוה מֵעֲשׂוֹתִי זֹאת [1]הֲדַם הָאֲנָשִׁים הַהֹלְכִים [2]בְּנַפְשֹׁתָם: 5 הַעְתִּירוּ לַיהוה אֱלֹהֵיכֶם וְיָסֵר מֵעָלַי אֶת־הַמָּוֶת הַזֶּה: 6 אִם־לֹא אֶל־בֵּית־אָבִי תֵּלֵךְ וְלָקַחְתָּ אִשָּׁה לִבְנִי: 7 אִם־אָקַח מִכָּל־אֲשֶׁר־לָךְ: 8 מַה־טּוֹב לָכֶם הַמְּשֹׁל בָּכֶם שִׁבְעִים אִישׁ אִם־מְשֹׁל בָּכֶם אִישׁ אֶחָד: 9 וישבע לה שאול ביהוה לאמר חי־יהוה אם־[3]יקרך עון בדבר הזה ותאמר האשה את־מי אעלה־לך ויאמר את־שמואל העלי־לי ותרא האשה את־שמואל ותזעק בקול גדול ויאמר לה המלך אל־תיראי כי מה ראית ותאמר האשה אלהים ראיתי עלים מן־הארץ:

And he said to her, My daughter, wilt thou go with this man, or wilt thou stay with me? and she said, Alas, my father, I cannot stay with thee. Whither shall I flee from

[1] We may assume an ellipse of *shall I drink?*

[2] Beth pretii, *at the cost* (here *risk*) *of.*

[3] קרה with suff.

thy presence? Art thou my son or not? O that we had died by the hand of our God in the land of Babylon, when we sat and wept by the waters thereof. I have sworn in mine anger—ye shall not enter into my rest. This book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night, in order that thou thyself mayst observe to do according to all that is written therein, and that thou mayst speak of it to thy children after thee, when thou sittest in thine house and when thou walkest by the way. God never grows faint or weary: if ye believe in him, how can ye say, My way is hidden from my God? for he remembereth that we are dust, and evermore he giveth strength to the weary who put their trust in him.

VOCABULARY.

ENGLISH AND HEBREW.

A.

Abigail, אֲבִיגַיִל.
Abimelech, אֲבִימֶלֶךְ.
able, be, יָכֹל; *impf.* יוּכַל, § 39.
Abraham, אַבְרָהָם.
Abram, אַבְרָם.
abundance, הָמוֹן 1.[1]
according to, כְּ, prep.
acquire, to, קָנָה.
add, to, יָסַף, *perf.* and *ptc.* in *Qal*; other parts in *Hiph.* See § 39.
adversary, צַר 2. § 43.
advise. *See* counsel.
afflict, to, ענה, *Pi.*; affliction, עֳנִי 2. § 45.
after, behind, אַחַר, אַחֲרֵי; אַחֲרַי after me, &c. See p. 70.
afterwards, אַחַר, אַחֲרֵי־כֵן.
again, עוֹד; and she *again* bore וַתֹּסֶף לָלֶדֶת, &c. See p. 129 (still).
aged, vb. and adj. זָקֵן; old age, זְקֻנִים, זָקְנָה.
alas! אָהּ, אֲהָהּ.
all, כֹּל 2. § 43.
allow, to, נָתַן, *acc.* and *inf.*
alone, לְבַד 2. § 43. See בד in Lex. *I alone*, אֲנִי לְבַדִּי, &c.
also, גַּם; both ... and also, וְגַם ... גַּם.
altar, מִזְבֵּחַ. *See* sacrifice.
among, amongst (midst).
and, וְ, § 15; both ... and, וְ ... וְ (also).
angel, messenger, מַלְאָךְ 1.
anger, אַף (אנף); suff. אַפִּי. § 43. 4.
angry, be, קָצַף; חרה, used impers.: he was angry, חָרָה לוֹ.
anoint, to, מָשַׁח; Messiah, מָשִׁיחַ 1.
another, אַחֵר; one another ... אִישׁ אָחִיו. See p. 150.
any (all); not any, none, כֹּל ... לֹא. § 13. 4.
appear, to, *Niph.* of *see.*
appearance, מַרְאֶה. § 45.
approach, to (draw near).
arise, to, קוּם. § 40.
ark, תֵּבָה (*e* firm).
ark (of covenant), אָרוֹן, with art. הָאָרוֹן.
arm, זְרוֹעַ, *f.* (generally); pl. *îm*, *ôth.*
army, חַיִל, § 41 (force).
arrow, חֵץ 2. § 43.
as, like כְּ (see p. 87); as, when כַּאֲשֶׁר.

[1] The figures 1, 2, 3 after nouns indicate the Declensions.

ascend, to (go up).
ashamed, be, בּוֹשׁ. § 40.
ashes, דֶּשֶׁן 2. *i.*
aside, turn, to, סוּר. § 40.
ask, to, שָׁאַל. § 36.
ass, he-ass, חֲמוֹר; she-ass, אָתוֹן 1.
assemble, קהל, *Hiph.* (gather).
assembly, עֵדָה 1, מִקְרָא, קָהָל.
atone, to, כִּפֶּר, *Pi.* § 26. 1 *a*; pass. *Pu.*; *for* עַל.
avenge, to, נָקַם; *Niph.* be avenged, avenge oneself.
awake, to, יקץ, *perf.* not in use; *impf.* יִיקַץ; *perf.* הֵקִיץ, *Hiph.* of קוּץ.

B.

Baal, בַּעַל 2.
bad, רַע 1. § 43.
bank, שָׂפָה 1 (lip).
bark, to, נָבַח.
be, to, הָיָה. § 45.
bear a, דֹּב 2. § 43.
bear, to, carry, נָשָׂא (lift up).
bear, to, bring forth, יָלַד, § 39; be born, *Niph.*; beget, *Hiph.*; a boy, יֶלֶד 2; girl, יַלְדָּה 2; kindred, מוֹלֶדֶת, § 29. 3.
beast, חַיָּה (cattle).
beauty, יֹפִי 2, § 45 (fair).
bed, מִטָּה (stretch); מִשְׁכָּב 1 (lie).
befall, to, קָרָה; קָרָא, § 38. 1. 5.
before (face).
beget, to (bear).
begin, to, חלל, *Hiph.* (הֵחֵל); pass. *Hoph.*; beginning תְּחִלָּה.
beguile, to, נשׁא, *Hiph.*
behind (after).
behold, הֵן, הִנֵּה 2, § 43; *behold I* (*me*), הִנֵּנִי; *behold we* (*us*), הִנָּנוּ. See p. 142, note 1. Very often followed by the *participle*.
believe, to, אמן, *Hiph.*; לְ of pers.
belly, בֶּטֶן 1; נָהוֹן 2. *i.* (womb).
beneath, instead of, תַּחַת 2; plur. suff. תַּחְתַּי, &c., rarely sing. except תַּחְתָּם, § 36. 2.
bereaved, be, שָׁכֹל, *st.*
beside, אֵצֶל, —*me*, אֶצְלִי, § 34. 4 b.
Bethel, בֵּיתְאֵל.
between, בֵּין 2, § 41; *between me and thee*, בֵּינִי וּבֵינְךָ; *between me and you* וּבֵינֵיכֶם —.
beware, to, *Niph.* of *keep*.
beyond (region b.), other side, עֵבֶר.
bind, to, saddle, חָבַשׁ; אָסַר.
bird, fowl, עוֹף 2; צִפּוֹר, pl. צִפֳּרִים.
bitter, to be, מַר, *st.*, *impf.* יָמַר, § 42; bitter, כֵּר 1, § 43.
bless, to, ברך, *Pi.*; pass. *Pu.* § 36; blessed, בָּרוּךְ; blessing, בְּרָכָה 1.
blind, עִוֵּר 3.
blood, דָּם 1; *pl.* blood shed; with heavy suff. דְּמֵכֶם.
blot out, to, destroy, מָחָה; pass. *Niph.*
boil, to, cook, בשׁל, *Pi.*
bone, עֶצֶם 2. *f.*; *pl. îm* and *ôth*.
book, סֵפֶר 2.
bosom, חֵיק 2. § 41.
both, שְׁנַיִם (two); with suff. *both of us*, *we both*, שְׁנֵינוּ, &c. § 48. 1. 9.
bottle, חֵמֶת 2.
bow, a, קֶשֶׁת 2. *f.*
bow down, to, כָּרַע; trans. *Hiph.*
boy (bear).

bread, לֶחֶם 2.
broad, be, רָחַב, *st.*; broad, רָחָב 1; breadth, רֹחַב 2. See p. 120.
break, to, שָׁבַר; pass. *Niph.*; broken, נִשְׁבָּר; b. in pieces, *Pi.*
break down, to, פָּרַץ.
break, to (of day), עָלָה; daybreak, שַׁחַר 2.
breath, נְשָׁמָה 1.
brightness, נֹגַהּ 2.
bring, to, *Hiph.* of *come.*
bring down, to, *Hiph.* of *go down*, &c.
bring out, to, *Hiph.* of *go out.*
bring up, to, *Hiph.* of *go up.*
bring up, to = to rear, גָּדַל, *Pi.*
brook, נַחַל 2.
brother, אָח. See p. 153.
buck, he-goat, תַּיִשׁ 2. § 41.
build, to, בָּנָה. § 44.
burn, to, שָׂרַף; pass. *Niph.*; *with fire*, בָּאֵשׁ.
burnt-offering, עוֹלָה.
bury, to, קָבַר; pass. *Niph.*; grave, קֶבֶר 2. *i.*; קְבוּרָה grave, burial.
but, כִּי; כִּי אִם, אוּלָם. § 49. 5 b.
butler, butlership, מַשְׁקֶה. § 45.
buy, to, acquire, קָנָה (possess).
buy corn, to, שָׁבַר.
by (of cause), מִן. §§ 14, 15.
by (beside), עַל, p. 70.

C.

calamity, אֵיד 2. § 41.
calf, עֵגֶל 2; *f.* עֶגְלָה. § 35.
call, to, cry, קָרָא, *dat.*; *he called him Adam*, קרא לוֹ אָדָם; *he called his name Adam*, קרא אֶת־שְׁמוֹ אדם; *he was called Adam*, נִקְרָא לוֹ אדם. § 43. 5.
captain, שַׂר (prince).
capture, to (a city), לָכַד.
carcase (corpse).
care, take, to, *Niph.* of *keep.*
cast, to, throw, שָׁלַךְ, *Hiph.*; pass. *Hoph.* § 27. 2.
cast lots, to. *See* fall.
cattle, בְּהֵמָה 1; cstr. s. בְּהֶמֶת; cstr. pl. בַּהֲמוֹת. See p. 154.
cave, מְעָרָה, 1, *â* firm.
cease, to, חָדַל, *st.*; *he ceased speaking*, חדל לְדַבֵּר.
cedar, אֶרֶז 2.
Chaldees, כַּשְׂדִּים.
chamber, חֶדֶר 2. *m.*
change, to, חָלַף, *Pi.*
cheek, לְחִי 2. § 45.
cherub, כְּרוּב.
child, עוֹלָל 1; יֶלֶד 2; עוֹלֵל 3; *children of* Israel, בְּנֵי יִשְׂרָאֵל (son).
choose, to, בָּחַר; *acc.*, בְּ.
city, עִיר 2. *f.*; *pl.* עָרִים, p. 153.
clean, be, to, טָהֵר, *st.*; clean, טָהוֹר 1.
cleave, to, דָּבַק, *st.*; *to*, בְּ.
clothe oneself, to, put on, wear, לָבַשׁ, *st.*, *acc.*; *clothe* (another) *with*—, *Hiph.*, *two accus.* § 27. 1 *d.*
cloud, עָנָן 1.
cold, adj., קַר 1, § 43; noun, קֹר 2.
colt, עַיִר 2. § 41.
come to, come in, enter, go in, בּוֹא; bring, *Hiph.*; pass. *Hoph.*; entrance, מָבוֹא 1.
comfort, to, נחם, *Pi.*; pass. *Pu.*

command, to, צוה *Pi.*; pass. *Pu.*; a command, מִצְוָה 1.
commit, to, entrust (oversee).
compassion, to have, רחם *Pi.* (pity). § 36.
conceal, to (hide).
conceive, הָרָה; *impf.* 3 *s.f.* with waw cons. וַתַּהַר. § 45. 1. 3.
confide, to, trust, בָּטַח; in, ב.
contend, to, רִיב. § 40.
continually, תָּמִיד.
corn, שֶׁבֶר 1, דָּגָן 2.
corpse, carcase, נְבֵלָה 1.
corrupt, to, שׁחת, *Hiph.* (*Pi.*); pass. *Niph.*
counsel, to, advise, יָעַץ, *impf.* יִיעַץ; deliberate, *Niph.*, *Hithp.*; counsel, עֵצָה 1. § 39.
count, to, number, סָפַר; מָנָה. § 44.
count, to, impute, reckon, חָשַׁב.
country, the (field).
court, a, חָצֵר 1. *c.*, pl. *îm* and *ôth.*
covenant, a, בְּרִית, *f.*; *to make a covenant*—כָּרַת (cut); *establish, fulfil a* —, — הֵקִים (arise).
cover, to, כסה, *Pi.*; pass. *Pu.*; a covering, מְכֻסֶּה. § 45.
cow, פָּרָה (ox).
create, to, בָּרָא; pass. *Niph.*
creep, to, רָמַשׂ, *impf.* in *o*; creeping things, רֶמֶשׂ 2, *coll.*
cross, to, pass over, by, עָבַר; *Hiph.*, bring over, make go through, &c.; a crossing, ford, מַעֲבָר 1.
cry, to (call).
cry out, to, צָעַק, זָעַק; a cry, צְעָקָה 1.
cultivate, to (serve).
cunning, עָרוּם 1.
curse, a, ban, חֵרֶם 2.
curse, to, אָרַר; קלל, *Pi.*
cut down, to, cut off, cut, כָּרַת; pass. *Niph.*

D.

Daniel, דָּנִיֵּאל; later דָּנִיֵּאל.
darknesss, חֹשֶׁךְ 2.
dash in pieces, רטשׁ, *Pi.*; pass. *Pu.*
daughter, בַּת 2. *i.*; *my d.*, בִּתִּי, &c.; plur. בָּנוֹת 1. See p. 153.
David, דָּוִד, דָּוִיד.
dawn, daybreak, שַׁחַר 2.
day, יוֹם 2, § 41. 5; pl. יָמִים, יְמֵי. See p. 153.
death, מָוֶת, § 41 (die).
Deborah, דְּבוֹרָה (= bee).
deceive, to (beguile).
declare, to (tell), (hear), (count).
deep, be, עָמֹק, *st.*; deep, adj. עָמֹק 1. See § 43. 4.
deliberate, to (counsel).
delight in, to, חָפֵץ, *st.*; impf. יַחְפֹּץ, in pause, יֶחְפָּץ.
delight, pleasure, חֵפֶץ 2. § 35; delighting in, adj. חָפֵץ 1.
deliver, to, נצל *Hiph.*; pass. *Niph.*
depart, to, סוּר. § 40.
descend, to, יָרַד. § 39.
desert, wilderness, pasture, מִדְבָּר 1.
desire, to, חָמַד; *impf.* יַחְמֹד, pass. *Niph.*; חָפֵץ, *st.*
desolation, חָרְבָּה 2.
despise, to, קָלַל; to be despised, קַל (*Qal*).
destroy, to, שׁחת, *Hiph.* (*Pi.*);

pass. *Niph.*; שׁמד, *Hiph.* pass. *Hoph.* (blot out).

dew, טַל.

die, to, מוּת; to kill, *Hiph.*, *Pô'l.* (מוֹתֵת); pass. *Hoph.*; dead, מֵת *ptc.*; death, מָוֶת 2. § 41.

disease, sickness, חֳלִי 2. § 45.

displeased, זָעֵף 1.

divide, to, בדל, *Hiph.*; pass. *Niph.*

do, to (make).

dog, כֶּלֶב 2.

door, דֶּלֶת 2. *f.*

dove, יוֹנָה, *f.*, pl. *îm.*

draw near, to, approach, קָרַב, *st.*; *Hiph.* bring near, offer, present; נגשׁ, *perf.* used in *Niph.*, *impf.* in *Qal.* See § 33. *Hiph.* bring near; near, קָרוֹב 1.

dream, to, חָלַם; *impf.* יַחֲלֹם; a dream, חֲלוֹם, plur. *ôth.*

drink, to, שָׁתָה; to give to drink, water, שׁקה, *Hiph.*; feast, מִשְׁתֶּה, § 45; a butler, cupbearer, מַשְׁקֶה, § 45; cupbearer's office, *same.*

drive out, to, גרשׁ, *Pi.*, pass. *Niph.*

drunk, be, שָׁכַר, *st.*; strong drink, שֵׁכָר 1.

dry, be, יָבֵשׁ, *st.*, § 39; חָרַב; dry land, יַבָּשָׁה 1.

dumb, אִלֵּם 3.

dust, עָפָר 1.

dwell, to, יָשַׁב, § 39; שָׁכַן, *impf.* in *o* (p. 80); *Hiph.*, to place; tabernacle מִשְׁכָּן, pl. *ôth* (*îm*).

E.

eagle, נֶשֶׁר 2. *i.*

ear, אֹזֶן, 2. *f.*, *du.*; *give ear, hearken*, הֶאֱזִין, *Hiph.*, denom. (hear).

earth, land, אֶרֶץ 2. *f.*

earthquake, רַעַשׁ (shake).

east, קֶדֶם; *on the east of*—מִקֶּדֶם ל.

eat, to, אָכַל, § 35; give to eat, *Hiph.*; meat, food (אֹכֶל 2), מַאֲכָל 1, אֲכִלָה 2.

Eden, עֵדֶן.

edge, פֶּה, *with the edge of the sword* לְפִי חָרֶב. See p. 153.

eggs, בֵּיצִים 2, pl. *f.* § 41. 4.

Egypt, מִצְרַיִם *f.*; Egyptian, מִצְרִי, fem. —ית. § 16. 4. 1.

Ehud, אֵהוּד.

elder, זָקֵן 1 (aged); elder, comp. = greater (great). § 47. 1 b.

Elijah, אֵלִיָּה (אֵלִיָּהוּ).

Elisha, אֱלִישָׁע.

embrace, to, חבק, *Pi.*

empty, רֵק (ריק).

end, קֵץ 2, § 43; latter end, אַחֲרִית, *f.*

end, be ended, תַּם, *st.*, § 42; כָּלָה, § 44; to finish, complete, *Hiph.* תם, *Pi.* כלה; perfect, תָּמִים 1, תֹּם 1.

enemy, אוֹיֵב 3; enmity אֵיבָה 2.

enter, to, בּוֹא. בְּ, אל.

entice, *Pi.* of פָּתָה (to be simple).

entrance, מָבוֹא 1.

escape, to, מלט, *Niph.*; rescue, *Pi.*

establish, to, *Hiph.* of קוּם *arise.*

eternity (ever).

evening, עֶרֶב 2. *c.*

ever, eternity, עוֹלָם 1, עַד; *for ever*,

לְעוֹלָם; *eternal hills*, גִּבְעֵי ע'; never, לא . . . לע'.

every, כֹּל; every day, כָּל־יוֹם (all); they went *every man* to his house, הָלְכוּ אִישׁ לְבֵיתוֹ (§ 13. 4).

evil, adj. רַע 1, § 43; evil, *n.* רַע, רָעָה 2, § 43; אָוֶן 2, § 41.

except, כִּי אִם.

extinguished, be, דָּעַךְ, *st.*

eye, עַיִן 2. *f.*, § 41, du. עֵינַיִם; *pl.* עֲיָנוֹת, fountains (§ 41. 5).

Ezra, עֶזְרָא.

F.

face, faces, פָּנִים 1, *pl.*; before, formerly, לְפָנִים; *before me*, לְפָנַי, &c., p. 69; used both of *time* and *place*.

fair, beautiful, יָפֶה 1, § 45; beauty, fairness, יֹפִי 2.

fall, to, נָפַל, *impf.* in *o*, § 33; let fall, drop, cast (lots), *Hiph.*

famine (hungry).

far, to be, רָחַק, *st.*; far, adj. רָחוֹק 1.

fat, בָּרִיא 1.

father, אָב, irreg. See p. 153.

fear, to, יָרֵא, *st.*, § 39, *impf.* יָרֵא; *inf.* יִרְאָה; pass. *Niph.*; terrible, *ptc.* נוֹרָא; fear, יִרְאָה 2, מוֹרָא 1, § 38; פַּחַד 2.

feast (drink).

feast, to hold a (religious), חָגַג, § 42, a (religious) feast, חַג 2, § 43 and p. 45 (near foot).

feed, to, pasture, רָעָה; shepherd, רֹעֶה.

field, שָׂדֶה 1, § 45, pl. *ôth* (*im*).

fierceness (heat), חֲרוֹן.

fight, to, לחם, *Niph.*; *with*, *against*, ב; *for*, ל; battle, war, מִלְחָמָה, *cstr.* מִלְחֶמֶת, § 29. 3.

fill, to (be full).

find, to, מָצָא; pass. *Niph.* § 38.

fine, thin, דַּק 1. § 43.

finish, to, כלה, *Pi.*; pass. *Pu.* (be ended), also *Qal.*

fire, אֵשׁ 2. *f.* § 43.

firmament, expanse, רָקִיעַ 1.

first, former, רִאשׁוֹן (§ 35. 1 a); at first, בָּרִאשֹׁנָה.

fish, דָּגָה, דָּג 1. § 18. 3.

flame, לֶהָבָה 1.

flee, to, בָּרַח; נוּס; to put to flight, הֵנִיס (*Hiph.*); a refuge, מָנוֹס 1. § 41.

flesh, בָּשָׂר 1.

fling, to (cast).

flock, עֶדֶר 2; צֹאן 2.

flood (of Noah), מַבּוּל.

foe, אוֹיֵב (enemy).

food, אָכְלָה (eat).

fool, נָבָל 1; אֱוִיל; folly, אִוֶּלֶת 2.

foot, רֶגֶל 2. *f.*

for, conj. כִּי.

force, forces, army, חַיִל 2, § 41; also wealth, valour.

ford, a, מַעֲבָר.

ford, to (to cross).

forget, to, שָׁכַח; pass. *Niph.*

fork, מִזְלָג 3; pl. מִזְלָגוֹת.

form, to, יָצַר, § 39; *impf.*; with *waw cons.* וַיִּיצֶר.

forsake, to, עָזַב (leave).

four, § 48; fourth, § 48. 2.

fowl (bird).

friend, רֵעֶה. § 45.
frog, צְפַרְדֵּעַ 3. § 30.
from, out of, prep. מִן, § 14. 2, § 15. 2.
fruit, to bear, be fruitful, פָּרָה; fruit, פְּרִי 2, § 45. 3 b.
full, be, מָלֵא, *st.*; *of*, acc.; be filled *with*, *Niph.*, *acc.*; to fill (a thing with), *Pi.*, *two acc.*, § 38. 3 b; fulness, מְלֵא; full, adj. מָלֵא.

G.

gain, to (property), רָכַשׁ; gain, property, רְכוּשׁ.
garden, גַּן 2. § 43.
garment, בֶּגֶד 2. *i.*, suff. בִּגְדִי, &c. (not ד). שַׂלְמָה 2 and שִׂמְלָה 2 (by transposition).
gate, שַׁעַר 2.
gather, to, אָסַף, § 34; קבץ (*Qal*), *Pi.*; assemble, gather themselves, and pass. *Niph.* of both vbs.
gazelle (beauty), צְבִי 2. *i.* § 45. 3.
genealogies, history, תּוֹלְדוֹת, pl. *f.* (bear).
generation, דּוֹר 2, § 41, pl. (*im*) *ôth.*
Gentiles, גּוֹיִם. גּוֹי nation.
Gideon, גִּדְעוֹן.
girl (bear), (lad).
give, to, נָתַן, § 33; *dat.* gift(s), *coll.* מַתָּן 1.
glad, be (joyful).
glorify, to, כָּבֵד, *Pi.* (be heavy); glory, כָּבוֹד 1.
go, to, הָלַךְ, § 39; walk, *Hithp.* § 26. 3 *b.*
go down, יָרַד, § 39; *Hiph.* bring down; pass. *Hoph.*
go in, בּוֹא, § 40; bring in, *Hiph.*, pass. *Hoph.*; followed by ב, אֶל, acc.
go out, יָצָא, §§ 38, 39; bring out, *Hiph.*; pass. *Hoph.*; *of* מִן, outgoing, exit מוֹצָא 1, § 38.
go up, עָלָה; bring up, *Hiph.*; an ascent, מַעֲלֶה, § 45.
let go, to, שָׁלַח, *Pi.*
God, אֱלֹהִים, *pl.* (sing. in poetry אֱלוֹהַּ); with insep. prepp. לְאֵ, &c. (§ 15. 1 b), but מֵאֵ.
gold, זָהָב 1.
good, be, pleasing, agreeable, טוֹב, *perf.*; *impf.* יִיטַב; do good to, do right, *Hiph.*; well, very, הֵיטֵיב, inf. abs. § 39.
good, adj. טוֹב; good things, goods, goodness, טוּב 2, the best (of), מֵיטַב (only in cstr.) 1.
govern, to, rule, *over*, מָשַׁל, ב (king).
grass, דֶּשֶׁא 2; עֵשֶׂב 2; to sprout (of young grass), הִדְשִׁיא, *Hiph. denom.*
grave (bury).
great, be, grow, גָּדַל, *st.*; bring up (a child), *Pi.*; magnify, *Hiph.* (*Pi.*);—oneself, *Hithp.*; great, גָּדוֹל 1; greatness, גֹּדֶל 2; great, רַב 1, § 43, pl. many.
grey hairs, שֵׂיבָה.
groan, to, אנח, *Niph.* § 34.
ground, אֲדָמָה 1.
grow, of grass (grass), (sprout).
grow up (be great).
guilty, be, אָשַׁם, *st.*; suffer, be punished (as guilty), *Niph.*; guilt, אָשָׁם 1, עָוֹן 1.

H.

half, חֲצִי 2. § 45. 3.
halt, to, be lame, צָלַע.
hand, יָד 1. *f.*, § 18; *your* — יֶדְכֶם.
hang up, to, יקע, *Hiph.*; הוֹקִיעַ.
happen, to (befall).
hard, be, קָשָׁה; harden, *Hiph.*; hard, severe, קָשֶׁה 1 (heavy).
hate, to, שָׂנֵא, § 38; hatred, שִׂנְאָה 2.
head, רֹאשׁ, § 41. 5, pl. רָאשִׁים.
heal, רָפָא; pass. *Niph.*
hear, hearken, obey, שָׁמַע; make be heard, declare, *Hiph.* (ear); rumour, report, שֵׁמַע 2.
heart, לֵבָב 1, לֵב 2, § 43 (pl. *ôth* in both).
heaven, heavens, שָׁמַיִם 1, pl.
heavy, be, כָּבֵד, *st.*; make heavy, harden (honour, glorify), *Pi.*; heavy, כָּבֵד 1.
Hebrew, עִבְרִי, fem. עִבְרִיָּה, § 26. 4. 8.
heifer, עֶגְלָה 2.
help, to, עָזַר; help, עֵזֶר 2. § 35.
hero, mighty man, גִּבּוֹר.
hide, to, סתר, pass., reflex. *Niph.*; act. *Hiph.*; חבא, pass., reflex. *Niph.*, *Hithp.*; act. *Hiph.*
high, be, רוּם; lift up, *Hiph.*; high, lofty, רָם 1, *ptc.*
hill, mountain, הַר 2. § 43.
history (genealogies).
hither, here, adv. הֲלֹם.
Hittites, חִתִּים, בְּנֵי־חֵת.
ho! הוֹי.
holy, be, קָדַשׁ, *st.*; sanctify, *Pi.*; —oneself, *Hithp.*; holy, saint, קָדוֹשׁ 1; holiness, קֹדֶשׁ 2; holy place, sanctuary, מִקְדָּשׁ, לֹדֶשׁ 1.
honey, דְּבַשׁ 2. § 29. 2.
horn, קֶרֶן 2. *f.*
horse, סוּס 2; mare, סוּסָה, *f.*
host, army, time of service, צָבָא 1, pl. *ôth.* § 38. 2.
hot, be, חַם, *st.*; hot, חַם 1, § 43; heat, חֹם 2.
house, בַּיִת 2, § 41; home, בַּיְתָה; pl. בָּתִּים, p. 153.
how! מָה, § 13. 3; אֵיךְ.
howl, to, ילל, *Hiph.* § 39. 1. 4.
hungry, be, רָעֵב, *st.*; hungry, רָעֵב; hunger, famine, רָעָב 1.
hunt, to, צוּד; venison, צַיִד.
husband (man).

I.

if, אִם.
ill (evil).
image, צֶלֶם 2.
imagination, יֵצֶר 2 (form).
impute, to, reckon, חָשַׁב.
in, prep. בְּ, § 14; into, ב, אֶל.
increase, to (*intr.*), רָבָה.
inhabit, to, יָשַׁב, § 39. 2. 2 *b*; inhabitant, יוֹשֵׁב.
inherit, to, יָרַשׁ, § 39. 2. 2 *a*, dispossess, *Hiph.*; נָחַל, give to inherit, *Hiph.*; inheritance, נַחֲלָה.
iniquity, אָוֶן 2, § 41 (evil, guilt).
innocent, נָקִי (very rarely נָקֵא).
inside, midst, heart, קֶרֶב 2. *i.*; *within the city*, בְּק׳ העיר; *within me*, בְּקִרְבִּי (midst).
instead of, תַּחַת (beneath), p. 121.
Israel, יִשְׂרָאֵל.

J.

Jeroboam, יָרָבְעָם.
Jerusalem, יְרוּשָׁלַם (יְרוּשָׁלִַם), p. 103.
Jezebel, אִיזֶבֶל.
Jonathan, יוֹנָתָן, יְהוֹנָתָן.
Jordan (the), הַיַּרְדֵּן.
Joseph, יוֹסֵף.
Joshua, יְהוֹשֻׁעַ, יְהוֹשׁוּעַ.
journey, to, נָסַע; journey, מַסָּע 1.
joyful, be, rejoice, &c., שָׂמַח, *st.*; glad, joyful, *ptc.*; gladness, joy, שִׂמְחָה 2; also גִּיל, verb and noun, §§ 40, 41.
Judah, יְהוּדָה.
judge, to, שָׁפַט; to litigate, implead one another, *Niph.*; a judge, *ptc.* שֹׁפֵט; judgment, מִשְׁפָּט 1.
just, be, righteous, &c., צָדַק, *st.*; justify, *Hiph.*; — oneself, *Hithp.*; just, righteous, צַדִּיק; righteousness, צֶדֶק 2. *i.*, צְדָקָה 1.

K.

keep, to, watch, שָׁמַר; keep oneself, take care, beware, *Niph.*; watchman, *ptc.* שֹׁמֵר; watch, מִשְׁמָר 1; watch, charge, מִשְׁמֶרֶת, § 29. 3 a.
key, מַפְתֵּחַ 3 (open).
kid, גְּדִי. § 45.
kill, to, הָרַג; *Hiph.* of *die* (הֵמִית).
kindle, to, burn (*intr.*) יצת, יקד (*trans.*); *Hiph.* of יצת (הִצִּית), § 39. 3.
king, be, rule, מָלַךְ, *over*, על, ב; make one king, *Hiph.*; pass. *Hoph.*; a king, מֶלֶךְ 2; queen, מַלְכָּה 2; kingdom, מַמְלָכָה, &c., § 29. 3 a.
kiss, to, נָשַׁק, *impf.* in *a* (also *o*); with לְ; a kiss, נְשִׁיקָה (rare).
kneel, to, בָּרַךְ, *st.*; to make (a beast) kneel, *Hiph.*; the other parts in sense of "bless"; knee, בֶּרֶךְ 2. *i.*, *f. du.* § 29, p. 101.
know, to, יָדַע, § 39. 2; impf. יֵדַע, imp. דַּע, inf. cstr. דַּעַת; pass. *Niph.*; inform, make known, *Hiph.*; pass. *Hoph.*; knowledge, דַּעַת 2.

L.

lad, נַעַר 2; girl, damsel, *f.* נַעֲרָה 2.
ladder, סֻלָּם.
lady, mistress, גְּבֶרֶת 2. *i.* See § 29. 3 b.
lamp, נֵר.
lance, רֹמַח 2. § 37. 2.
land (earth).
last, אַחֲרוֹן (after).
law, instruction, תּוֹרָה (teach)
leaf, leafage, עָלֶה 1. § 45. 3.
lean, to, rest, press, act. סָמַךְ; oneself, *Niph.*; שָׁעַן, *Niph.*; *upon*, על.
learn, to, לָמַד, *st.*; make learn, teach, *Pi.*, *two acc.*
leave, to, abandon, עָזַב; pass. *Niph.*
leave off, to, stop (cease).
left (over), be, remain, שָׁאַר; to leave over, let remain, *Hiph.*; pass. *Niph.*
left (hand), שְׂמֹאול.
length (long).
leopard, נָמֵר 1.

lest, conj. פֶּן־, joined with *impf.*
lick, to, לָקַק. § 42.
lie, to (speak falsely), כזב, *Pi.*; a lie, כָּזָב 1.
lie down, to, lie, שָׁכַב, *st.*; a bed, מִשְׁכָּב 1; to lie down (of beasts), רָבַץ, *st.*; a stall, resting-place, מִרְבָּץ 3. § 30.
life (live).
lift up, to, bear, נָשָׂא (high).
light, be, shine, אור, *perf.* in *o*; give light, *Hiph.*, § 40; light, אוֹר 2; luminary, light, מָאוֹר 1, pl. *ôth* (*îm*).
light, be, swift, קַל, *st.*, § 42; to curse, *Pi.*; lighten, *Hiph.*; light, swift, קַל 1. § 43.
like, prep. כְּ. § 14. See p. 87.
lion, אֲרִי 2, § 45; young lion, כְּפִיר.
lip, edge, shore, שָׂפָה 1, *du.* § 17.
listen, to (hear), אֶל, בְּ.
little, be, קָטֹן, *st.*, § 22; little, קָטֹן 1, קָטָן 1, — the first form is not inflected (found only in abs., and *once* in cstr.), the second is inflected קְטַנָּה קְטַנִּים. See § 43. 4.
little, a, some, a few, מְעַט; *a little water*, *food*, &c. מְעַט מַיִם, אֹכֶל; *a few people*, מְתֵי מְ׳ (also מִסְפָּר).
live, to, חָיָה, § 45; living, חַי (from root חיי, see p. 87); life, חַיִּים; living creature, beast, חַיָּה.
lofty, be, גָּבַהּ, *st.*; lofty, high, גָּבֹהַּ 1; loftiness, height, גֹּבַהּ 2.
long, be, אָרַךְ, *st.*; to prolong, *Hiph.*; long (אֲרֻכָּה) only in cstr. אֶרֶךְ (see p. 64), אָרֹךְ 1, fem. אֲרֻכָּה (see § 43. 4); length, אֹרֶךְ 2.
look, to, נבט, *Hiph.*
lord, אָדוֹן 1; takes pl. suff., except in 1st pers. s., where it admits sing. also (prob. a later device to distinguish a human lord אֲדֹנִי from the divine אֲדֹנָי = יהוה).
lot, גּוֹרָל 1, pl. *ôth.*
Lot, לוֹט.
loud, גָּדוֹל (great).
love, to, אָהַב, *st.*, § 34; love, אַהֲבָה (strictly *inf. cstr.*).
low, be, שָׁפַל, *st.*; low, שָׁפֵל; to bring low, *Hiph.* of שפל or ערע.
Luz, לוּז.

M.

magnify, to (be great).
maid, אָמָה 1, pl. אֲמָהוֹת, שִׁפְחָה 2; see p. 153.
make, to, do, עָשָׂה; pass. *Niph.*; to make one thing into another, *two accus.*; work, deed, מַעֲשֶׂה, § 45; פָּעַל *poet.*; a work, פֹּעַל, p. 120.
male, זָכָר 1.
man, husband, אִישׁ; man, mankind, אָדָם.
manner, דֶּרֶךְ 2, מִשְׁפָּט 1.
mantle, מְעִיל; אַדֶּרֶת. § 29. 2.
many, be, increase, רָבָה; increase, to, act. *Hiph.*; many, רַב 1. §43.
mare (horse).
matter (word).
measure, to, מָדַד. § 42.

meat (eat).
meditate, muse, הָגָה.
meet, to, קָרָה, קָרָא (infin. cstr. קְרָאָה); *to meet him*, לִקְרָאתוֹ, &c.
melt, to, מוּג, and *Niph.*
memory, memorial, זֵכֶר 2.
mention, to, *Hiph.* of *remember.*
merciful, to be, רחם, *Pi.*, *acc.* חָנַן; mercy, loving-kindness, חֶסֶד.
messenger (angel).
midst, תָּוֶךְ 1, § 41; *within the house*, בְּתוֹךְ הַבַּיִת (inside).
mighty man (hero).
minister, to, שׁרת, *Pi.* (serve).
Miriam, מִרְיָם.
mischief, אָסוֹן (rare).
missile (send).
mistress (lady).
Moab, מוֹאָב.
month, חֹדֶשׁ 2 (new).
moon, יָרֵחַ.
more (still), עוֹד.
morning, בֹּקֶר 2.
morsel, fragment, פַּת 2. *i. f.* § 43.
Moses, מֹשֶׁה.
mother, אֵם 2. § 43.
mountain (hill).
mourn, to, סָפַד; אָבַל, *st.*; mourning, מִסְפֵּד 3.
mouth, edge, פֶּה. See p. 153.
much, רַב 1. § 43 (many).

N.

naked, עֵירֹם, pl. עֵירֻמִּים, see § 43. 4; nakedness, עֶרְוָה 2.
name, שֵׁם 3, pl. שֵׁמוֹת.
narrate, to, סָפַר, *Pi.*
nation, גּוֹי (people).
native land, מוֹלֶדֶת 2 (bear).
near, קָרוֹב 1 (draw near).
neck, צַוָּאר 1, *sing.* and *pl.*
new, חָדָשׁ 1.
night, לַיְלָה 2, § 41, usually לָיְלָה 2.
no, not, לֹא direct; אַל, with prohibitions, p. 83; no, none, אֵין 2 (if with vb., vb. is in *ptc.*), p. 136, footnote.
north, צָפוֹן 1.
not to, לְבִלְתִּי, *inf.*, p. 145.
now, עַתָּה.
number, to, מָנָה (count).
nurse, מֵינֶקֶת 2. *i.* § 29. 3.

O.

oath, שְׁבוּעָה (swear).
offer, to, *Hiph.* of קרב, *draw near.*
offering, קָרְבָּן; meat (*i.e.* bloodless)—מִנְחָה; drink—נֶסֶךְ 2. *i.*; burnt—עֹלָה.
ointment, שֶׁמֶן 2.
old (elder, aged).
olive, זַיִת 2. § 41.
on, upon, ב, § 14. 1; עַל, p. 70.
one, § 48; one—another, p. 150 (friend), (brother).
only, רַק, אַךְ.
open, to, פָּתַח; pass. *Niph.*; door, פֶּתַח 2. *i.*; key, מַפְתֵּחַ 3; to open (of eyes), פָּקַח; pass. *Niph.*; open (of mouth), פָּצָה.
oppress, to, לָחַץ, עָנָה, *Pi.*
or, אוֹ; אִם, וְאִם in interrogative or indirectly interr. sentences, *—shall we go or shall we forbear?* הֲנֵלֵךְ—(וְאִם) אִם נֶחְדַּל; *or no, or not*, אִם לֹא, § 49. 5 c.

other, אַחֵר, pl. אֲחֵרִים.
out, out of, מִן. § 14. 2, § 15. 2.
out at, in at, בְּעַד (properly "interval," "distance"). See p. 96.
outside, חוּץ; *to the outside*, הַחוּצָה; *on, at, the outside of the house*, מִחוּץ לַבַּיִת, § 14. 2 b.
over, upon, עַל, p. 70.
overflow, to, overwhelm, שָׁטַף.
oversee, to, visit, פָּקַד; commit, entrust, *Hiph.*; an overseer, פָּקִיד 1.
ox, פַּר 2, § 43; שׁוֹר, § 41; cow, *fem.* פָּרָה.

P.

pain, חֶלְי 2, § 45. 3; מַכְאֹב.
palace, הֵיכָל 1, pl. *ôth* (once); cstr. הֵיכְלֵי.
palm (hand), כַּף 2. § 43.
pass by, עָבַר (cross).
passover, פֶּסַח 2.
pasture, מִדְבָּר (desert).
path, נָתִיב 1. *m.*, and נְתִיבָה, *f.*
pay, to, שָׁלַם, *Pi.*
people, עַם, 2. § 43.
perfect, תָּם 1, § 43; תְּמִים 1. *See* be ended.
perish, to, אָבַד, § 35; destroy, *Pi.*, *Hiph.*
permit, to, נָתַן, *acc.* and *inf.*
Pharaoh, פַּרְעֹה.
Philistines, פְּלִשְׁתִּים.
pit, prison, בּוֹר 2, § 41; pl. *ôth.*
pity, to, רחם, *Pi.*, § 36; חָנַן, § 42.
place, to, שִׂים, שׁוּם, שִׁית, הִנִּיחַ (*Hiph.* of נוּחַ); *Hiph.* of שׁכן. *See* set, dwell, rest.
place, a, מָקוֹם 1; pl. *ôth* (arise).
plague, נֶגַע 2; מַכָּה.
plain (*noun*), lowland, שְׁפֵלָה.
plant, to, נָטַע; a plant, נֶטַע 2. *i.*
play, to, sing, &c., זמר, *Pi.*
plead with, to, רִיב, בְּ, עִם, § 40.
plough, to, חָרַשׁ.
plunder, to, בָּזַז (spoil), (take). §42.
poor, דַּל, אֶבְיוֹן 1. § 43.
possess, to, קָנָה, יָרַשׁ; possessor, קוֹנֶה; possession, קִנְיָן, § 45.
pot, סִיר; pl. *ôth.*
pour out, שָׁפַךְ (spill).
powerful, עָצוּם 1.
prayer, תְּפִלָּה.
precept, פִּקּוּד (oversee).
presence, in p. of, לִפְנֵי (face), p. 69.
prey, מַלְקוֹחַ (take).
priest, כֹּהֵן 3.
prince, שַׂר 2. § 43.
prolong, to, *Hiph.* of אָרַךְ, *be long.*
promise, to, אָמַר, with *infin.*
prophesy, to, נבא, *Niph.* (*Hithp.*); *concerning*, ל, על; prophet, נָבִיא 1.
prove, to (try), בָּחַן, צָרַף, נָסָה, *Pi.*
proverb, מָשָׁל 1.
punished, be, *Qal*, *Niph.* of אָשַׁם, *be guilty.*
pursue, to, רָדַף.
put on, wear, לָבַשׁ, *acc.*; to clothe, dress with, *Hiph.*, *two acc.*, § 27. 1 *d.* § 38. 3 b.
put, to, place, set, נָתַן. *See* place.
put out, to (the hand), שָׁלַח.

Q.

queen, מַלְכָּה 2.
quiet, שַׁאֲנָן.
quiet, become, שָׁתַק, impf. *o*.

R.

rain, מָטָר 1 ; rain, to, מָטַר, *Hiph.*
ram, אַיִל 2. § 41. 2.
ransom, כֹּפֶר 2 (atone).
read, to, קָרָא.
rebel, revolt, to, פָּשַׁע ; *against*, ב.
receive, to, לָקַח. § 33. 3 b.
redeem, to, פָּדָה, גָּאַל ; redemption, פְּדוּת ; redeemer, גֹּאֵל.
refrain, to, רָחַק, *st.* (far).
refresh, to, sustain, סָעַד.
refuge (flee), (trust).
regard, to, שָׁעָה, אֶל (look).
reign, to (king).
rejoice, to (joyful, be).
remember, to ; זָכַר ; pass. *Niph.* ; call to remembrance, mention, *Hiph.* ; memory, זֵכֶר 2.
remove, to, סוּר, intrans. ; *Hiph.* trans.
rend, to, קָרַע.
repent, to, נחם, *Niph.* נִחַם, § 36.
report, שְׁמוּעָה (hear).
rescue, to (escape), (deliver).
rest, to, שָׁבַת ; make cease, *Hiph.* ; נוּחַ ; give rest, *Hiph.* הֵנִיחַ, *dat.* ; place, set, *Hiph.* הִנִּיחַ ; resting-place, מָנוֹחַ, מְנוּחָה, § 41 ; sabbath, שַׁבָּת 1.
restore, to (return).
return, to, שׁוּב ; restore, *Hiph.*, *Pô'l.* ; return, תְּשׁוּבָה.
reveal, to, גָּלָה.
review, to, פָּקַד (oversee).
rib, side, צֵלָע, *f.* 1 ; pl. *ôth* (*im*). See p. 114.
riches, חַיִל 2 (force) ; עֹשֶׁר 2 ; rich, עָשִׁיר.
riddle, חִידָה.
ride, to, רָכַב, *st.* ; to make ride, set on a horse, &c., *Hiph.* ; chariot, רֶכֶב 2. *i.*, מֶרְכָּבָה.
righteous, be (just).
rise, to, קוּם.
rise, to (of star, &c.), זָרַח.
rise early, to, *Hiph.* שִׁכֵּם.
river, נָהָר 1, pl. *ôth* and *îm* ; יְאֹר (mainly of *Nile* and its branches).
roll, to, גָּלַל, *Qal*, *Hiph.* ; pass. *Niph.*
rule over, to (govern).
rumour (report).
run, to, רוּץ ; runner, post, *ptc.* רָץ 1 ; make run, bring hastily, *Hiph.*

S.

sabbath (rest).
sacrifice, to, זָבַח ; sacrifice, זֶבַח 2. *i.* ; altar, מִזְבֵּחַ 3, pl. *ôth* (offer, offering).
saddle, to (bind).
saint (holy).
sake of, for, בַּעֲבוּר, — *of me*, בִּגְלָלִי, בַּעֲבוּרִי. *See* עבר, גלל in Lex.
salt, מֶלַח 2.
salvation (save).
Samson, שִׁמְשׁוֹן.

Samuel, שְׁמוּאֵל.
sanctify, to (holy).
sanctuary (holy).
sand, חוֹל, 2. § 41.
Sarah, שָׂרָה.
satisfied, be, שָׂבַע, *st.*, *with*, acc.; to satisfy with, *Hiph.*, *two acc.*, § 38. 3; satisfied, שָׂבֵעַ 1; fulness, שֹׂבַע 2, שָׂבָע 1.
Saul, שָׁאוּל.
save, to, יָשַׁע, *Hiph.* הוֹשִׁיעַ; pass. *Niph.*, salvation, safety, יֵשַׁע 2; יְשׁוּעָה.
say, to, promise, אָמַר. § 35.
scattered, be, פּוּץ (impf.); to scatter, *Hiph.*; pass. *Niph.*
sceptre, tribe, rod, שֵׁבֶט 2.
scribe, סֹפֵר 3 (count).
sea, יָם 2, § 43, *cstr.* יָם, יַם־, and יַם (only in יַם־סוּף).
see, to, רָאָה, §§ 44, 45; pass. *Niph.*; show, let see, *Hiph.*, *two acc.*; seer, רֹאֶה; sight, aspect, face, מַרְאֶה.
seed, זֶרַע 2 (sow).
seek, to, inquire at, דָּרַשׁ; pass. *Niph.*
seek, to, בקשׁ, *Pi.*
sell, to, מָכַר; pass. *Niph.*
send, to, שָׁלַח; send away, loose, *Pi.*; a missile, שֶׁלַח 2. *i.*
serpent, נָחָשׁ 1.
serve, to, till, עָבַד; pass. *Niph.*; enslave, *Hiph.*; servant, עֶבֶד 2; service, עֲבֹדָה; to serve = minister (mainly in sacred things), שׁרת, *Pi.*
set, to, נָתַן, שִׂים (שׂוֹם), שִׁית; בּוֹן, *Hiph.*, *Pô'l.* (§ 40. 5); pass. *Niph.* (place).
seven, seventh, § 48.
shadow, צֵל 2. § 43.
shake, to, רָעַשׁ; trans. *Hiph.*; an earthquake, רַעַשׁ 2.
shave, to, גלח, *Pi.*, *Hithp.*
shed, to (spill).
Sheol, the underworld, שְׁאוֹל.
shepherd, herdsman, רֹעֶה (feed).
shine, to, אוֹר. § 40.
shore (lip).
short, קָצֵר 1.
shoulder, שֶׁכֶם 2. *i.*
shut, to, סָגַר; pass. *Niph.*
sick, be, to, חָלָה; sickness, חֳלִי.
side, end (יֶרֶךְ or יְרֵכָה?), (once in *sing.*—Gen. 49. 13—with suff. יְרֵכָתוֹ), *du.* יַרְכָתַיִם, *cstr.* יַרְכְּתֵי (with *dagh. l.*).
silent, be, דָּם, *st.* (*impf.* יִדֹּם), חרשׁ, *Hiph.*
silver, כֶּסֶף 2.
simple one, a, פֶּתִי 2. § 45. 3 b (3).
sin, to, חָטָא; sin, חֵטְא 2, חַטָּאת; sinner (sing.), חוֹטֵא, *ptc.*, חַטָּא (used in plur.).
sing, to, שִׁיר; a song, שִׁיר, and *fem.*
sister, אָחוֹת 1. See p. 153.
sit, to, dwell, יָשַׁב, § 39. 2; make to sit, place, *Hiph.*; pass. *Hoph.*; a seat, assembly, dwelling-place, מוֹשָׁב 1.
slaughter, to, שָׁחַט. § 36.
slay, to, הָרַג (die).
sleep, to, יָשֵׁן, *st.*; sleep, slumber, נוּם; sleep heavily, רדם, *Niph.*; sleep, שֵׁנָה 1, תְּנוּמָה; heavy

(ecstatic) sleep, תַּרְדֵּמָה, *e* firm.

smell, to, רוח, *Hiph.*; smell, רֵיחַ 2.

smite, to, נָגַף; pass. *Niph.*; נכה, *Hiph.* הִכָּה; pass. *Hoph.* נָגַע; stroke, defeat, מַגֵּפָה, מַכָּה, נֶגַע 2. *i.* (The word מכה is of general use, the other two very commonly of divine plagues.)

smoke, עָשָׁן 1.

snare, פַּח 2. § 43.

sole (of foot), palm, כַּף 2. *f.* § 43.

some (a little), מִן, partitive.

son, בֵּן 3. See p. 153.

song, שִׁיר *m.* (שִׁירָה f.).

sore, רַע (bad).

sorrow, heaviness, יָגוֹן 1.

soul, נֶפֶשׁ 2. *f.*

south, נֶגֶב 2.

sow, to, זָרַע; bear seed, *Hiph.*; seed, זֶרַע 2.

speak, to, דבר, *Pi.* (pf. דִּבֶּר)—in Qal used only in *act. ptc.*; a word, thing, דָּבָר 1; *everything*, כֹּל דָּבָר, *nothing*, לֹא—כֹּל ד׳, or לֹא—ד׳. § 13. 4.

spill, to, שָׁפַךְ; pass. *Niph.*

spirit, wind, רוּחַ 2. *f.*

spoil, to, plunder, שָׁלַל; spoil, שָׁלָל 1.

spread, to, spread out (hands), פָּרַשׂ; יצע *Hiph.* (*impf.* יַצִּיעַ), § 39. 3.

sprout, to, צָמַח; make to sprout, *Hiph.*; sprout, branch, צֶמַח 2 *i.* (grass).

staff, מַקֵּל 3, pl. *ôth.*

stall, lair, מְרִבֵּץ 3 (lie down).

stand, to, עָמַד; set up, *Hiph.*, קום.

star, כּוֹכָב 1.

statute (command), חֹק 2, § 43, fem. חֻקָּה (precept).

steal, to, גָּנַב, *Qal* and *Pi.*; pass. *Pu.*, *Niph.*; thief, גַּנָּב.

still, yet, more, עוֹד; see p. 136 (note); *still alive*, עוֹד חַי (again).

stone, אֶבֶן 2.

stranger, sojourner, גֵּר 1, § 41; strange, foreign, נָכְרִי (*nokhrî*).

street, חוּץ 2, pl. *ôth*; רְחֹב, שׁוּק 2; *f.*, pl. *ôth*.

strength (strong).

stretch, to, נָטָה, also *Hiph.* (put out); a bed, מִטָּה.

strip, to, פָּשַׁט, *Hiph.*

strong, be, חָזַק, *st.*; אָמַץ, *st.*; strengthen, *Pi.*; עָצַם, *st.*; strong, חָזָק, עַז, עָצוּם; strength, חֹזֶק and חָזְקָה; עֹז 2, § 43; כֹּחַ 2.

strive, to, plead, רִיב, § 40; strife, plea, רִיב 2, מְרִיבָה.

suck, to, יָנַק, § 39. 1; suckle, give suck, *Hiph.*; nurse, *ptc. Hiph.*, מֵינֶקֶת, see § 29. 3.

suffer, to, punishment (be guilty); to suffer pain, כָּאַב, *st.* (pain).

sun, שֶׁמֶשׁ 2.

swarm, to, שָׁרַץ, *with acc.*; a swarm, שֶׁרֶץ 2.

swear, to, שָׁבַע, *Niph.*; oath, שְׁבוּעָה.

sweat, זֵעָה, *ê* firm.

sweet, be (מָתַק), *st.*; sweet, מָתוֹק 1, inflect. מְתוּקָה. § 41. 1 b.

sword, חֶרֶב 2. *f.*

sycamores, שִׁקְמִים.

T.

tabernacle, מִשְׁכָּן (dwell).
tablet, לוּחַ *m.*; pl. לוּחֹת.
take, to, לָקַח; pass. *Qal*, *Niph.*, § 33. 3 b, c; prey, plunder, מַלְקוֹחַ; take (capture in war, &c.), לָכַד; pass. *Niph.*
tall, גָּבֹהַּ (great). *Cstr.* גְּבַהּ.
tambourine, תֹּף 2. § 43.
taste, to, טָעַם; taste, sense, טַעַם 2.
teach, to, ירה, *Hiph.*, הוֹרָה; למד (learn) *Pi.*; law, instruction, תּוֹרָה.
tell, to, נגד, *Hiph.*; pass. *Hoph.* (count), (say), (speak).
temple, הֵיכָל (palace).
tent, אֹהֶל 2; pl. אֳהָלִים (but also, with *prep.* בְּאָהֳלִים).
terrible, נוֹרָא, *Niph. ptc.* of יָרֵא (fear).
testify, to, עוּד, *Hiph.*; witness, עֵד.
that, conj. כִּי; in order that, לְמַעַן, with *infin. cstr.* (p. 168), or *imperf.* (p. 86); *that* is very often expressed by *waw consec.*, *e.g.* after וַיְהִי, *and it came to pass.* § 23. 3.
then, of time, אָז; *then*, of transition in thought, וְ, simple and *consec.* § 23. 3.
thence (there).
there, שָׁם; thither, שָׁמָּה; thence, מִשָּׁם; where, whence, whither, see p. 47.
there is (was), יֵשׁ; — *water*, יֵשׁ מַיִם; *I have*, יֵשׁ־לִי, &c. (see p. 130, note 3); *there is* (*was*) *not*, אֵין; *there is no water*, אֵין מַיִם; *suff.*, see p. 136.
therefore, עַל־כֵּן.
thief (steal).
thigh, יָרֵךְ 1; cons. יֶרֶךְ. See p. 64.
thing (speak).
thither (there).
thorn, קוֹץ 2.
thought, מַחֲשָׁבָה, § 29. 3 (count); cstr. pl. מַחְשְׁבֹת.
thresh, דּוּשׁ; threshing-floor, גֹּרֶן 2, pl. *ôth.*
threshold, סַף 2. *i.* § 43. 1 a.
throne, seat, כִּסֵּא 3, pl. כִּסְאוֹת.
thus, כֹּה.
tidings, to bring, preach, בשׂר, *Pi.*
till, cultivate (serve).
till, until, prep. עַד; conj. עַד אֲשֶׁר, with *perf.* or *impf.* according to sense. *Suff.*, p. 70.
time, עֵת, § 43; time (*fois*, *mal*), פַּעַם 2, gen. *fem.*, plur. *îm* (properly *step*); twice, פַּעֲמַיִם; three times, שָׁלֹשׁ פְּעָמִים.
tingle, to, צל. § 42.
together, יַחַד, יְחָדָו.
to-morrow, מָחָר.
tongue, לָשׁוֹן 1, gen. *fem.*, pl. *ôth.*
touch, to, נָגַע, ב.
tower, כִּנְדֹל 1, pl. *îm* and *ôth.*
transgress, פָּשַׁע; *against*, ב; transgression, פֶּשַׁע 2. *i.*
trēad, to, רָמַס.
tree, עֵץ 1; wood, *pl.*
tremble, to, רָגַז, *st.*
tribe (sceptre).
trust, to, to flee for refuge to, חָסָה, ב; a place of refuge, מַחְסֶה (confide), (flee).

to try (as silver), בָּחַן, צָרַף; to try, prove, tempt, נסה, *Pi.*
turn, to, overturn, turn into, הָפַךְ; pass. *Niph.* (return).
turn aside, to, סוּר.
twins, תְּאוֹמִים.
two, § 48; they two, both of them, שְׁנֵיהֶם, &c. § 48. 1 (9); the second time, שֵׁנִית.

U.

under (beneath).
undone, to be, דָּמָה, *Niph.*
unless, לוּלֵי, לוּלֵא (usually perf.).
until, עַד, עֲדֵי, &c. (till), p. 70.
unto, אֶל, אֵלַי, &c., p. 70.
upon, עַל; *suff.*, p. 70.
upright, יָשָׁר 1.
upwards, מַעְלָה. *See* עַל in Lex.
Ur, אוּר.

V.

vain, empty, רֵיק, רָק; vanity, רִיק, שָׁוְא.
valley, בִּקְעָה 2, נַחַל 2, גַּיְא 2.
valour, חַיִל 2 (force). § 41.
vengeance, נְקָמָה 1 (avenge).
venison, צַיִד 2. § 41.
very, מְאֹד (prop. a noun).
vine, גֶּפֶן 2.
vineyard, כֶּרֶם 2; vinedresser, כֹּרֵם 3.
violence, wrong, חָמָס 1.
virgin, בְּתוּלָה.
vision, מַרְאָה (see).
visit, to (review), (oversee).
voice, קוֹל 2.
vow, to, נָדַר; a vow, נֶדֶר 2.

W.

walk, to, *Hithp.* of הָלַךְ. § 26. 3 *b.*
wall, חוֹמָה.
wander, to, wave, tremble, נוּעַ; a wanderer, נָע, *ptc.*
war (fight).
wash, to, רָחַץ; —clothes, כִּבֵּס, *Pi.* § 26. 1 *a.*
waste, to, lay waste, שָׁמֵם, *Hiph.*
waste away, to, מק, *Niph.* § 42.
watch, to (keep).
water, waters, מַיִם, pl.
water, to (שׁקה, *Hiph.*), הִשְׁקָה used as causative of שׁתה, p. 152.
way, manner, דֶּרֶךְ 2. *c.*
weak, דַּל 1. § 43.
wealth, חַיִל 2 (force). § 41. 2.
wean, to, גָּמַל; pass. *Niph.*
weapon, כְּלִי, *pl.* כֵּלִים, *c.* כֶּלִי.
wear, to (put on).
weary, be, יָעֵף, *st.* § 39; weary, יָעֵף 1.
weep, to, בָּכָה. § 44, § 45. 1 (1).
weigh, to, שָׁקַל, pass. *Niph.*
well, בְּאֵר 2. *f.*
west, יָם. § 43.
what, מָה. § 13. 3.
whelp, גּוּר (lion).
when, בְּ, כְּ with inf. cstr.; כַּאֲשֶׁר, כִּי with finite forms (p. 111).
when? how long? מָתַי, עַד מ׳.
whence, where, whither, p. 47.
whether?, ?, הַ, § 49. 2; אִם (or), § 49. 5 c.
who, which, אֲשֶׁר. § 13. 2.
who? מִי. § 13. 3.
whoever, whosoever, מִי. § 13. 3.

whole (all).
why? wherefore? לָמָּה (מַדּוּעַ).
wicked, רָשָׁע 1; wickedness, רִשְׁעָה 2.
wife (woman).
wilderness (desert).
willing, to be, אָבָה. § 35.
wind (spirit).
wine, יַיִן 2. § 41.
wing, border, extremity, כָּנָף 1. *f. du.* (pl. *ôth*).
wise, be, חָכַם, *st.*, impf. יֶחְכַּם; wise, חָכָם 1; wisdom, חָכְמָה 2.
wish, to, חָפֵץ, *st.*
with, prep. עִם 2; אֵת 2. § 43. See *suff.*, p. 142, note 1; with *of instrument*, ב, § 14. 1 f.
withdraw, to (be far).
within (inside), (midst).
witness, עֵד 1, § 41 (testify).
wolf, זְאֵב 2, *e* firm.
woman, אִשָּׁה. See p. 153.
womb, בֶּטֶן 2. *i. f.*; רֶחֶם 2. *c.*
wood, timber (tree).
word, thing, matter, דָּבָר 1.
work, to (make).
wrestle, to, אבק, *Niph.*
write, to, כָּתַב; pass. *Niph.* (count).

Y.

Yahweh (Jehovah), יהוה; perhaps יַהְוֶה; usually read אֲדֹנָי, p. 41.
year, שָׁנָה 1, pl. *îm* (*ôth* poet.); a yearling בֶּן־שׁ׳; 20 years old = son of 20 years.
yoke, עֹל 2. § 43.
young, younger (little). § 47. 1.
youth, young man, נַעַר, *f.* נַעֲרָה; time of youth, נְעוּרִים.

Z.

Zion, צִיּוֹן.

VOCABULARY.

HEBREW AND ENGLISH.

א

אָב *a father;* cstr. אֲבִי. See p. 153.

אָבַד *to perish* (§ 35).—Impf. יֹאבַד —Hiph. הֶאֱבִיד *to destroy.*

אָבָה *to be willing* (§ 35).—Impf. יֹאבֶה.

אֲבִיגַיִל *Abigail.*

אֶבְיוֹן *m. poor.*

אֲבִימֶלֶךְ *Abimelech.*

אֶבֶן 2 *f., a stone.*

אבק Qal not in use.—Niph. נֶאֱבַק *to wrestle.*

אַבְרָהָם *Abraham.*

אַבְרָם *Abram.*

אָדָם 1 *m., man.*

אֲדָמָה 1 *f., the ground.*

אָדוֹן 1 *m., lord.*—Takes suff. of plur. noun. See *lord* in Eng.-Hebr. With prefix לַאדֹנִי &c.

אַדֶּרֶת 2 *f., a mantle.* § 29. 3.

אָהַב *to love.*—Impf. יֶאֱהַב (1 pers. also אֹהַב). § 34 f.

אֲהָהּ *alas!*

אֵהוּד *Ehud.*

אֹהֶל 2 *m., a tent;* pl. אֹהָלִים (but בְּאֹהָלִים is found).

אָוֶן 2 *m., vanity, wickedness.* § 41.

אוּר *to be light, shine,* (ע״ו) Perf. אוֹר. Hiph. הֵאִיר *to give light.* § 40.

אוֹר 2 *m., light.* § 41.

מָאוֹר 1 *m., a light, luminary;* pl. *îm* and *ôth.*

אוּר *Ur.*

אָז adv. *then.*

אָזֶן 2 *f., the ear.* § 29.

אָח *m., a brother.* See p. 153.

אֶחָד *m.,* אַחַת *f., one.* § 48.

אָחַר adv. *afterward;* prep. *after, behind;* oftener אַחֲרֵי.—אַחֲרַי *after me* &c., p. 70.

אַחֵר adj., *another;* pl. אֲחֵרִים.

אַחֲרִית *f., end, latter end.*

אֹיֵב 3 *m., an enemy.* § 30.

אֵיד 2 *m., calamity.* § 41.

אִיזֶבֶל *Jezebel.*

אֵיךְ adv. *how? how!*

אַיִן 2 (*nothing*), *there is not;* cstr. אֵין. Suff. p. 136, footnote.

אִישׁ *m., a man.* See p. 153.

אִשָּׁה *f., a woman.* See p. 153.

אָכַל *to eat* (פ״א, § 35).—Hiph. הֶאֱכִיל *to give to eat.*

אֹכֶל 2 *m., food;* אָכְלָה 2 *f., id.*

מַאֲכָל 1 *m., id.*

אַל adv. *no, not,* with *Juss.* p. 83.

אֶל prep. *unto.* Suff. p. 70.

אֱלֹהִים *pl. m.*, *God.* (Sing. אֱלוֹהַּ used in poetry.) With prefix, לֵאלֹהִים &c., § 14. 1 c, but מֵאֵ'.

אֵלִיָּה, אֵלִיָּהוּ *Elijah.*

אֱלִישָׁע *Elisha.*

אֱלִיל *m.*, *an idol.*

אִלֵּם 3 adj., *dumb.*

אִם adv. *if;* כִּי אִם *except.*

אֵם 2 *f.*, *mother.* § 43.

אָמַן *to be firm.*—Hiph. הֶאֱמִין *to believe*, ב, ל.

אֱמֶת 2 *i. f.*, *truth* (contr. fr. אֱמֶנֶת). Suff. אֲמִתּוֹ.

אָמַץ *to be strong* (st. § 23).—Pi. *to make strong.*

אָמַר *to say, to promise, intend.* § 35.

אִמֶּר, אִמְרָה *speech, word* (poetical).

אֲנִי pron. *I.* § 12.

אָסַף *to gather.*—Impf. יֶאֱסֹף, § 35. 1 b.—Niph. *to assemble.*

אַף *m.*, *the nose, anger.*—Du. אַפַּיִם *the nostrils, face* (אנף *to breathe, be angry*). § 43. 4.

אֵצֶל 2, used as prep. *beside; beside me*, אֶצְלִי. § 34. 4 b.

אַרְבַּע *four.* § 48.

אֶרֶז 2 *m.*, *cedar.*

אַרְיֵה 2 *m.*, *a lion.* § 45. 3.

אֹרֶךְ 2 *m.*, *length.*

אֶרֶץ 2 *f.*, *earth, land;* pl. *ôth.*

אָרַר *to curse.*—Impf. יֶאֱרֹר. § 42.

אֵשׁ 2 *f.*, *fire.* § 43.

אֲשֶׁר rel. pron. *who, which.* § 13. 2.

אַשְׁרֵי cstr. *the happinesses of* (= *happy!*). See p. 154.

אֵת a particle placed before the *definite acc.*, § 13. 7. Suff. § 20. 10.

אֵת prep. *with.* Suff. p. 142, note 1.

אַתָּה pron. *thou.* § 12.

אָתוֹן 1 *f.*, *a she-ass.*

ב

בְּ prep. *in, on, among; by* of instrument. § 14. 1.

בְּאֵר 2 *f.*, *a well;* pl. *ôth.*

בֶּגֶד 2 *i. m.*, *a garment, covering.*—Suff. בִּגְדוֹ (without *dag. l.*).

בַּד 2 *m.* (*separation*), לְבַד *apart, alone; I alone* אֲנִי לְבַדִּי. § 43.

בדל Qal not in use.—Hiph. *to separate, divide.*—Niph. *pass.*

בְּהֵמָה 1 *f.*, *cattle, tame beasts;* cstr. בְּהֶמַת, cstr. pl. בְּהֵמוֹת. See p. 154.

בוֹא *to come, go, go in* (ל״א, ע״ו). —Impf. יָבוֹא.—Hiph. הֵבִיא *to bring.* Hoph. *pass.* §§ 38, 40.

בּוֹר 2 *m.*, *a pit;* pl. *ôth.* § 41.

בוש *to be ashamed* (ע״ו § 40).—Impf. יֵבוֹשׁ.

בָּזַז *to plunder, spoil* (§ 42).—Impf. יָבֹז.

בָּחַר *to choose* (§ 36); *acc.* ב.

בָּטַח *to trust* (§ 37); *in*, ב.

בֶּטֶן 2 *i. f.*, *the womb, heart.*

בֵּין 2 (*interval*), prep. *between, among.* Repeated before the second word and usually takes the numb. of its suff.—*between me and you* בֵּינִי וּבֵינֵיכֶם.—For בין . . . בין also ל . . . בין.

בַּיִת 2 *m.*, *a house.* See p. 153.

בֵּיתְאֵל *Bethel.*

בְּכֹרָה *birthright.*

בֵּן 3 *m., a son.* See p. 153.

בָּנָה *to build,* apoc. impf. וַיִּבֶן. § 45. 1.

בַּת 2 *f., a daughter.* See p. 153.

בְּעַד 2 prep. *behind, in at, out at,* ב׳ הַחַלּוֹן *in at, out at the window;* ב׳ הַחוֹמָה *over the wall.*—Suff. בַּעֲדִי § 36. 2. 2.

בָּעַל *to marry;* ptc. pass. *f.* בְּעוּלָה *married.*

בַּעַל 2 *m., lord, husband, Baal.* Suff. § 36. 2. 2.

בָּקַע *to cleave, break through.*

בֹּקֶר 2 *m., morning.*

בקשׁ Qal not in use. Pi. בִּקֵּשׁ *to seek.*

בָּרָא *to cut, fashion, to create* (§ 38).—Niph. *pass.*

בָּרִיא 1 adj. *fat.*

בְּרִית *f., a covenant;* כָּרַת ב׳ *to make a covenant;* הֵקִים ב׳ *to establish a covenant.*

בָּרַךְ *to kneel.*—Pi. בֵּרֵךְ *to bless;* Pu. *pass.* (§ 36);—*blessed* בָּרוּךְ 1 ptc. Qal.

בֶּרֶךְ 2 *i. f., the knee, du.* בִּרְכַּיִם.

בְּרָכָה 1 *f., a blessing,* cstr. בִּרְכַּת, suff. בִּרְכָתִי. § 18. 2.

בָּשָׂר 1 *m., flesh.*

בָּשַׁל *to boil.*—Pi. *to boil, seethe.*

ג

גָּאַל *to redeem.* § 36.

גָּבַר *to be strong, prevail* (st. § 22).

גִּבּוֹר *m., a hero, mighty man.*

גְּבִירָה, גְּבֶרֶת 2 *i. f., lady, mistress.* § 29. 3 b.

גְּדִי 2 *m., a kid.* § 45. 3.

גָּדַל *to be great, to grow* (st. § 22).—Pi. *to magnify, bring up* (a child).—Hithp. *to magnify oneself.*

גָּדוֹל 1 adj., *great, elder.*

גִּדְעוֹן *Gideon.*

גּוֹי *m., a nation.* Pl. גּוֹיִם, cstr. גּוֹיֵי *the gentiles.*

גָּוַע *to die, expire.* § 37.

גּוֹרָל 1 *m., lot;* pl. *ôth.*

גִּיל 2 *m., joy.* § 41.

גָּלָה *to uncover, reveal* (ל״ה § 44).—Niph. *pass.*—Hithp. *to uncover oneself.*

גָּלַל *to roll* (§ 42).—Impf. יָגֹל.—Hiph. הֵגֵל *to roll.* Niph. נָגַל *to be rolled.*

גַּם adv. *also;* גַּם . . . גַּם *both . . . and.* § 49. 5 a.

גָּמַל *to wean; to deal fully, adequately with; recompense.* Niph. *to be weaned.*

גַּן 2 *c., garden.* § 43.

גָּנַב *to steal.*—Pi. *id.*—Pu. *pass.*

גֵּר 1 *m., a sojourner.* § 41.

גָּרַשׁ *to drive out* (§ 36); oftener Pi.—Niph. *pass.*

ד

דֹּב 2 *c., a bear.* § 43.

דְּבוֹרָה *Deborah* (= bee).

דָּבַק *to cleave* (st. § 22); *to* ב.

דבר Qal not in use except Act. ptc. דֹּבֵר *speaking.*—Pi. דִּבֵּר *to speak.*—Pu. *pass.*

דָּבָר 1 *m., a word, thing.*

דְּבַשׁ *honey,* 2 *m.* § 29. 2.

דָּג 1 *m.*, *a fish*; *p.* דָּנָה.

דָּוִד, דָּוִיד *David.*

דּוֹר 2 *m.*, *generation*; pl. (*im* and) *ôth.* § 41.

דֶּלֶת 2 *f.*, *a door* (door-leaf); du. דִּלְתַּיִם.

דָּם 1 *m.*, *blood*, *your blood* דִּמְכֶם. —דָּמִים *blood* spilt. § 18. 3.

דָּמַם *to be silent.* Impf. יִדֹּם. § 42.

דָּנְאֵל (later) דָּנִיֵּאל Daniel.

דַּעַת see ידע.

דֶּרֶךְ 2 *c.*, *a way.*

דָּרַשׁ *to seek*; *unto* אֶל.

דֶּשֶׁא 2 *m.* (young) *grass.*

דשׁא Qal and Hiph. each found once: *to produce grass* (*denom.*).

ה

ה art., *the.* § 11.

הַ particle of interrogation. § 49. 2.

הֲלֹא *not?*

הָדָר 1 *m.*, *honour*, *majesty.*

הוּא pron. § 12.

הוֹד *m.*, *glory*, *splendour.*

הָיָה *to be* (§ 45. 2).—Impf. יִהְיֶה, apoc. יְהִי.—Inf. *cstr.* הֱיוֹת, לִהְיוֹת &c.

הֵיכָל 1 *m.*, *palace*, *temple.*

הַכּוֹת. See נכה.

הֵלֹם adv. *hither.*

הָלַךְ *to go.*—Impf. יֵלֵךְ.—Hiph. הוֹלִיךְ (see § 39. 2. 2 *c*).—Hithp. הִתְהַלֵּךְ *to walk*, *go about.* § 26. 3 *b*.

הֵן, הִנֵּה adv. *behold*, *lo!* Suff. p. 142, note 1.—Followed chiefly by the ptc. הִנְנִי מֵבִיא *behold I* (do, will) *bring.*

הָפַךְ *to turn*, *to change into* (§ 34). —Niph. נֶהְפַּךְ *pass.*

הַר 2 *m.*, *hill*, *mountain.* § 43.

הָרַג *to kill*, *slay* (§ 34).—Niph. *pass.*

הָרָה *to conceive* (§ 44 f.).—Impf. 3 *s. f.* with waw cons. וַתַּהַר. § 45. 1 (3).

ו

ו conj. *and.* § 15.

ז

זְאֵב 2 *m.*, *a wolf* (*ē* firm).

זָבַח *to sacrifice*, *slaughter.* § 37.

זֶבַח 2 *m.*, *a sacrifice.*

מִזְבֵּחַ 3 *m.*, *an altar*; pl. *ôth.* § 30.

זֶה *f.* זֹאת dem. pron. *this.* § 13.

זָהָב 1 *m.*, *gold.*

זַיִת 2 *m.*, *an olive.* § 41.

זָכַר *to remember.*—Niph. *pass.*—Hiph. *to mention*, *commemorate.*

זֵכֶר 2 *m.*, *memory*, *memorial.*

זָכָר 1 *m.*, *a male.*

זֵעָה 2 *f.*, *sweat* (*ê* firm).

זָעַק *to cry out.* § 36.

זָקַן *to be old* (st. § 22).

זָקֵן 1 adj. *old*; noun *elder.* § 18.

זִקְנִים *m.*, זִקְנָה *f.*, *old age.*

זְרוֹעַ *f.*, *the arm*; pl. *îm*, *ôth.*

זָרַח *to shine*, *rise* (of star). § 37.

זָרַע *to sow* (§ 37).—Hiph. הִזְרִיעַ *to yield seed.*

זֶרַע 2 *m.*, *seed*; cstr. זֶרַע and זֶרַע.

ח

חבא Qal not in use.—Hiph. הֶחְבִּיא *to hide.*—Niph. נֶחְבָּא *to hide oneself*; Hithp. *id.* § 34.

חָבַשׁ *to bind, bind up, saddle* (§ 34).

חָגַג *to keep a feast* (§ 42).—Impf. יָחֹג.

חַג 2 *m., a feast* (ḥajj), p. 45, § 43.

חָדַל *to cease, leave off* (st. § 22).

חָדָשׁ 1 adj. *new.*

חֹדֶשׁ 2 *m., new-moon, month.* § 35.

חוֹל 2 *m., sand.* § 41.

חוֹמָה *f., a wall.*

חוּץ 2 *m., outside, street, field;* pl. *ôth.*—הַחוּצָה *to the outside.*—מִחוּץ לְ *on the outside of*—.

חָזַק *to be strong* (st. §§ 22, 34).

חָזָק 1 adj. *strong.*

חָטָא *to sin* (§ 34).—Hiph. הֶחֱטִיא *to condemn as sinful.*

חֹטֵא 3 (ptc.) *a sinner,* used in sing., but חַטָּא adj. used in pl.

חֵטְא 2 *m., sin.* § 38. 2.

חָיָה *to live* (§ 45. 2).

חָי *to live* (§ 42. See p. 87, note 4).

חַי 1 adj. *living, f.* חַיָּה, § 43. In oaths חַי is used of God, and חֵי (cstr. or perhaps a contracted abs.) of men: e. g. חַי יהוה וְחֵי נַפְשְׁךָ *as J. liveth and as thy soul* (=thou) *liveth.*

חַיִּים *life.*

חַיָּה *f., a living creature, beast.*

חַיִל 2 *m., force, valour, power, army, wealth.* § 41.

חֵיק 2 *m., bosom.* § 41.

חָכָם 1 adj., *wise.* § 35.

חָכְמָה 2 *f., wisdom.* § 29.

חֵלֶב *m., fat.*

חָלָה *to be sick* (§§ 34, 44 f.).—Impf. with waw cons. וַיֶּחֱלַ

חֳלִי 2 *m., disease, sickness.* § 45.

חלל—Hiph. הֵחֵל *to begin* (§ 42).—Hoph. הוּחַל *pass.*

חָלַם *to dream* (§ 34).

חֲלוֹם *m., a dream;* pl. *ôth.*

חָמַד *to desire* (st. § 22).—Impf. יַחְמֹד, (יֶחְמַד).—Niph. נֶחְמַד *pass.*

חֲמוֹר *m., an ass.*

חָמָס 1 *m., violence, injury.* § 35.

חָנַן *to pity* (§ 42).—Impf. יָחֹן, יְחָנֵךְ = יְחָנְךָ Gen. 43 29.

חֶסֶד 2 *m., mercy, kindness.*

חָפֵץ *to desire, wish* (st. §§ 22, 34).—Impf. יֶחְפַּץ, יֶחְפֹּץ.

חָפֵץ 1 adj. *desiring,* § 35, cstr. pl. חֲפֵצֵי, see § 22. 4.

חֵץ 2 *arrow.* § 43.

חָצֵר 1 *c., enclosure, court, village;* pl. *îm, ôth.* § 35.

חֹק 2 *m., statute.* § 43.

חָרַב *to dry up, be waste* (st. § 22).

חֶרֶב 2 *f., sword.*

חָרָה *to be hot, angry.*—Imp. apoc. וְחַר. § 45. 1.

חֶרְפָּה 2 *f., a reproach.*

חָשַׁב *to think, reckon.*—Impf. יַחְשֹׁב and יָחֹשׁ. § 34. 2 c.

חֹשֶׁךְ 2 *m., darkness.*

חֵת *Heth;* בְּנֵי־חֵת, חִתִּים *Hittites.*

ט

טָהֵר *to be clean* (st. §§ 22, 36).—Pi. טִהֵר *to cleanse.*

טָהוֹר 1 adj., *clean.*

טוֹב *to be good* (§ 40).—Perf. טוֹב. Other parts from יטב.—Impf. יִיטַב.—Hiph. הֵיטִיב. § 39. 1.

טוֹב 1 adj. *good.* § 41.
טוּב 2 *m., good things, goods, goodness.* § 41.
טַל *m., dew.*
טָעַם *to taste* (§ 36).
טַעַם 2 *m., taste, sense.* § 36. 2.

י

יְאֹר *m., stream* (esp. Nile).
יָבֵשׁ *to be dry* (st. §§ 22, 39).
יַבָּשָׁה 1 *f., dry land.*
יָד 1 *f., hand.* *Your hand* יֶדְכֶם; du. יָדַיִם, pl. יָדוֹת *hands* fig. (handles). § 16. 5.
יָדַע *to know* (פ״ו § 39).—Impf. יֵדַע.—Inf. Cstr. דַּעַת.—Niph. נוֹדַע *pass.*—Hiph. הוֹדִיעַ *to make known.*
יְהוָה *Jahweh.* The vowels are those of אֲדֹנָי *lord.* With prefix לַיהוָה (i. e. לַאדֹנָי). See § 10. 5.
יְהוּדָה *Judah.*
יְהוֹנָתָן *Jonathan.*
יְהוֹשֻׁעַ יְהוֹשֻׁעַ *Joshua.*
יוֹם 2 *m., a day.* See p. 153.
יוֹנָה *f., a dove;* pl. *îm.*
יוֹנָתָן *Jonathan.*
יוֹסֵף *Joseph.*
יטב see טוב.
יַיִן 2 *m., wine.* § 41.
יָכֹל *to be able* (§ 39).—Impf. יוּכַל.
יָלַד *to bear* (פ״ו § 39).—Impf. יֵלֵד.—Hiph. *to beget.*—Pu. *to be born.*
יֶלֶד 2 *m., a boy.* § 29.
יַלְדָּה 2 *f., a girl.*
מוֹלֶדֶת 2 *f., kindred.* § 29. 2.
יָם 2 *m., sea;* cstr. יַם except in יַם־סוּף *Red sea.* § 43.
יָנַק *to suck* (פ״י § 39).—Hiph. הֵינִיק *to give suck;* hence מֵינֶקֶת 2 *f., a nurse.* § 29. 2.
יָסַף Qal, and Hiph. הוֹסִיף, *to add* (פ״ו § 39. 4).
יָעֵף *to be weary.*—Impf. יִיעַף. § 39. 2. 2 *a.*
יָעֵף 1 adj., *weary.*
יָעַץ *to advise, counsel* (§ 39).—Impf. יִיעַץ.—Niph. נוֹעַץ.
עֵצָה 1 *f., counsel.*
יָפֶה 1 adj., *fair.* § 45.
יָצָא *to go out* (פ״ו § 39).—Impf. יֵצֵא; inf. cstr. צֵאת (for יָצְאָת).—Hiph. *to bring out.*
מוֹצָא 1 *m., an outgoing.* § 39. 38.
יצג Hiph. הִצִּיג *to set, place.* (§ 39. 3).
יצע Hiph. הִצִּיעַ *to spread* (§ 39. 3).
יָצַר *to form* (§ 39).
יֵצֶר 2 *m., form, imagination.*
יָקַד *to burn.*—Impf. יִיקַד, יֵקַד.—Hoph. *pass.* הוּקַד. § 39. 2.
יקץ Qal only in Impf. יִיקַץ *to awake* (§ 39). –Perf. &c. in Hiph. הֵקִיץ.
יָרֵא *to fear* (§ 39).—Impf. יִירָא. Inf. cstr. יִרְאָה.—Niph. נוֹרָא; ptc. *terrible.* Followed by מִן, מִפְּנֵי, and פֶּן־.
יָרֵא 1 adj. *fearing.*
יָרָבְעָם *Jeroboam.*
יָרַד *to go down* (§ 39. 2. 2 *b*).—Impf. יֵרֵד &c.—Hiph. הוֹרִיד *to bring down.*—Hoph. *pass.*
הַיַּרְדֵּן *the Jordan.*

יְרוּשָׁלַם *Jerusalem.* See p. 103.
יֶרַח 1 *m.*, *the moon.*
יָרֵךְ 1 *f.*, *the thigh*, *side;* cstr. יֶרֶךְ. See p. 64.
יַרְכָה or יְרֵכָה? See *side* in Eng. Hebr. 2 *f.*, *side*, *end.*—Du. יַרְכָתַיִם, cstr. יַרְכָתֵי.
יָרַשׁ *to inherit* (§ 39. 2).—Hiph. הוֹרִישׁ *to dispossess*, *destroy.* Niph. *pass.*
יֵשׁ *there is*—*There is water* יֵשׁ מַיִם. See p. 130, note 3.
יָשַׁב *to sit*, *dwell*, *inhabit* (§ 39. 2). —Impf. יֵשֵׁב.
יֹשֵׁב 3 ptc. *inhabitant.*
מוֹשָׁב 1 *m.*, *a seat*, *assembly*, *dwelling-place.*
יָשַׁן *to sleep* (§ 39).—Impf. יִישַׁן.
יָשַׁע Qal not in use.—Hiph. הוֹשִׁיעַ *to save.*—Niph. *pass.* § 39. 2.
יֶשַׁע 2 *m.*, *salvation.*
יְשׁוּעָה *f.*, *id.*
תְּשׁוּעָה *f.*, *id.*
יָשָׁר 1 adj., *upright*, *righteous.*
יֶתֶר 2 *i.*, *remnant*, *rest.*

כ

כְּ prep. *as*, *like.* § 14. Suff. p. 87, note 1. With rel. כַּאֲשֶׁר *as*, *when. When he kept* כַּאֲשֶׁר שָׁמַר, *or* כְּשָׁמְרוֹ (inf. cstr. § 31. 9 c).
כָּבֵד *to be heavy*, *severe* (st. § 22). —Pi. *to make heavy*, *harden*, *honour.*—Niph. *be honoured.*
כָּבֵד 1 adj., *heavy*, *severe*, *laden* (cstr. כְּבַד and כֶּבֶד. See p. 64).
כָּבוֹד 1 *m.*, *honour*, *glory.*
כֹּה adv. *thus.*
כֹּהֵן 3 *m.*, *a priest.* § 36.
כּוֹכָב 1 *m.*, *a star.*
כון Qal not in use.—Hiph. הֵכִין *to set*, *establish.*—Pô'lēl כּוֹנֵן *id.* —Niph., Pô'lāl, *pass.* § 40.
כִּי conj., *that*, *for*, *because;* of time *when*, *whenever.* כִּי אִם *except.*
כֶּלֶא 2 *i. m.*, *a prison.* § 38.
כֶּלֶב 2 *m.*, *a dog.*
כָּלָה *to be ended* (§ 44).—Pi. *to complete*, *finish.*—Pu. *pass.*
כֹּל 2 *m.*, *all.* § 43. כָּל־דָּבָר *everything;* לֹא . . . כָּל־דָּבָר *nothing.*
כֵּן adv., *so*, *thus.* עַל־כֵּן *therefore.*
כָּסָה *to cover* (§ 44), Qal only in ptc. act. כָּסֶה and pass. כָּסוּי. —Pi. כִּסָּה *to cover.*—Pu. *pass.*
מִכְסֶה 1 *m.*, *a covering.* § 45.
כֶּסֶף 2 *m.*, *silver*, *money.*
כַּף 2 *f.*, *palm of hand*, *sole;* du. § 43. Pl. *ôth* (metaphorical) § 16. 5.
כָּפַר *to cover* (with pitch).—Pi. כִּפֶּר *to atone.*—Pu. *pass.*
כֹּפֶר 2 *m.*, *bribe*, *ransom.*
כְּפִיר *m.*, *young lion.*
כְּרוּב *m.*, *cherub.*
כֶּרֶם 2 *m.*, *vineyard.*
כַּרְמֶל *Carmel*, p. 65, note 2.
כָּרַע *to bend the knee*, *bow down* (§ 37).
כָּרַת *to cut off*, *cut down.*—Niph. *pass.* כ' בְּרִית *to make a covenant.*
כַּשְׂדִּים *Chaldeans.*
כָּתַב *to write.*—Niph. *pass.*
כָּתֵף 1 *f.*, *shoulder;* cstr. כֶּתֶף. See p. 64.

ל

לְ prep. *to, for.* See § 14. 1.

לֹא adv. *not, no.*

לֵב 2 *m., the heart,* § 43. Pl. *ôth.*

לֵבָב 1 *m., id.* Pl. *ôth.*

לְבַד *alone.* See בַּד.

לָבַשׁ *to put on* (clothes), *wear* (st. § 22); *acc.*—Hiph. *to clothe, put on* (another); *two acc.* § 27. 1 *d,* § 38. 3.

לוּז *Luz.*

לוּחַ *m., tablet;* pl. לוּחוֹת.

לוֹט *Lot.*

לָחַם Niph. *to fight. With* עִם; *against* בְּ, עַל; *for* לְ. § 36.

לֶחֶם 2 *c., bread.* § 36. 2. 3.

מִלְחָמָה, מִלְחֶמֶת *f., war.* § 29. 3.

לַיִל usually לַיְלָה with *He* of *acc.,* 2 *m., night.* Pl. לֵילוֹת § 41.

לָכַד *to take, capture.*—Niph. *pass.*

לָמַד *to learn* (st. § 22).—Pi. לִמֵּד *to teach.*

לָמָּה adv., *why?* (מָה, ל).

לְמַעַן conj., prep., *in order that, to; for the sake of,* with *infin.* and *impf.* (ענה). § 23. 6, § 49. 5.

לָקַח *to take* (§ 33. 3).—*Impf.* יִקַּח.—Inf. Cstr. קַחַת.—Niph. נִלְקַח *pass.*—(Old) pass. *pf.* לֻקַּח, *impf.* יֻקַּח. § 33. 3 c.

מִלְקוֹחַ *m., plunder.*

מֶלְקָחַיִם *m. du., tongs.*

לָקַק *to lick* (§ 42). Impf. יָלֹק.—Pi. *id.*

לָשׁוֹן 1 *f., tongue.*

מ

מְאֹד adv., *very;* also בִּמְאֹד, מְ, עַד מְ.

מֵאָה 1 *f., hundred;* du. מָאתַיִם.

מְאוּמָה *anything* (perhaps = *a fleck*).

מָאוֹר. See אוֹר.

מַאֲכָל. See אָכַל.

מאס *to reject* (§ 36).

מַבּוּל *m., the flood* (*of Noah*).

מִדְבָּר 1 *m., pasture, desert.*

מָדַד *to measure* (§ 42).—Impf. יָמֹד.—Niph. *pass.*

מַדּוּעַ *wherefore?*

מָה pron. *what? whatever,* § 13. interj. *how! how?*

מוֹאָב *Moab.*

מוג *to melt* (§ 40).—Niph. *pass.*

מוֹלֶדֶת. See יָלַד.

מוֹצָא. See יָצָא.

מות *to die* (§ 40). Perf. מֵת.—Impf. יָמוּת.—Hiph. הֵמִית *to kill.*—Pôlēl מוֹתֵת *id.*—Hoph. *pass.*

מֵת 1 ptc., *dead.*

מָתַי *when?*

מְתִי cstr. מְתֵי (in a few phrases) *males, men.*

מָוֶת 2 *m., death* (§ 41).

מְזֻבֶּחַ. See זָבַח.

מָחָה *to blot out, destroy* (§ 44).

מַחֲנֶה *camp.*

מָחָר 1 *to-morrow.*

מָטָה. See נָטָה.

מטר Qal not in use.—Hiph. *to rain.*

מָטָר 1 *m., rain.*

מִי, מָה pron. *who? whoever, who-*

soever; what? whatsoever. § 13. With prep. בַּמָּה *how? by what?* (בַּפָּה in *p.* and bef. א).—מִי יִתֵּן *Oh that!* with Impf. &c. § 49. 6.

מַיִם pl. *m.*, *water.* See p. 57.

מֵינֵק. See יָנַק.

מִכְסֶה. See כסה.

מָכַר *to sell.*—Niph. *pass.*

מָלֵא *to be full* (st. § 22, 38); *of, acc.*—Niph. *to be filled.*—Pi. *to fill;* with *two acc.* § 38. 3.

מָלֵא 1 adj. *full.*

מַלְאָךְ 1 *m.*, *angel, messenger.*

מְלָאכָה *f.*, *work;* cstr. מְלֶאכֶת. § 29. 3.

מלט Qal not in use.—Niph. *to escape.*—Pi. *to rescue, deliver.*

מִלְחָמָה. See לָחַם.

מָלַךְ *to rule, be king; over,* ב, עַל.—Hiph. *to make one king.*—Hoph. *pass.*

מֶלֶךְ 2 *m.*, *a king.*

מַלְכָּה 2 *f.*, *a queen.*

מַמְלָכָה, מַמְלֶכֶת *a kingdom.* § 29. 3.

מֶלְקָחַיִם. See לָקַח.

מִן. prep. (§ 14), *out of, from, away from;* hence of cause *by, on account of.* Suff. § 15. 2. Compar. degree § 47.

מָנָה *to count, number,* § 44.—Niph. *pass.*

מָנוֹחַ. See נוּחַ.

מִנְחָה 2 *f.*, *an offering, present.*

מַסָּע *a journeying* (from נָסַע). § 33. 4.

מִסְפֵּד 3 *m.*, *mourning.* § 30.

מִסְפָּר. See סָפַר.

מַעֲבָר. See עָבַר.

מְעַט 2 *m.*, *a little, some, a few.*

מַעְלָה *upwards.* See p. 162.

מַעֲלָל 2 *m.*, *deed, practice* (only in plur., and usually in bad sense).

מַעֲשֶׂה. See עָשָׂה.

מָצָא *to find* (§ 38).—Niph. *pass.*

מְצָוָה. See צִוָּה.

מִצְרַיִם *Egypt.*

מָקוֹם. See קוּם.

מַקֵּל 3 *m.*, *a staff,* § 30. Pl. *ôth.*

מקק Qal not in use. (§ 42).—Niph. *to melt away.*

מִקְרָא. See קָרָא.

מַרְאֶה. See רָאָה.

מָרַר *to be bitter* (§ 42. 3).—Imp. יְמַר.—Hiph. הֵמַר *to make bitter.*

מַר 1 adj., *bitter;* מָרָא Aramaic form of *fem.* מָרָה.

מְרִיבָה. See רִיב.

מִרְיָם *Miriam.*

מֹשֶׁה *Moses.*

מִשְׁבָּן. See שָׁכַן.

מָשַׁל *to rule; over,* ב.

מָשָׁל 1 *m.*, *a proverb.*

מִשְׁמָר. See שָׁמַר.

מִשְׁפָּט. See שָׁפַט.

מִשְׁפָּחָה 2 *f.*, *clan,* § 29. 3.

מָתַק *to be sweet* (st. § 22).

מָתוֹק 1 adj., *sweet; f.* מְתוּקָה. § 41. 1.

נ

נָא enclitic particle of entreaty; אַל־נָא dissuasive.

נבא Qal not in use (§ 38).—Niph. *to prophesy.*—Hithp. *id.;* also *to*

act like an (ecstatic) prophet, to rave.

נָבִיא 1 *m.*, *a prophet.*

נָבַח *to bark* (§ 37).

נבט Qal not in use (§ 33).—Hiph. הִבִּיט *to look.*

נְבֵלָה 1 *f.*, *a corpse, carcase.*

נָבַע *to bubble up;* Hiph. הִבְּיעַ *to pour forth* (§ 33).

נגד Qal not in use (§ 33).—Hiph. הִגִּיד *to tell, shew.*—Hoph. *pass.*

נֶגֶד 2 prep., *before, in presence of.* Suff. נֶגְדִּי.

נָגַע *to touch, smite* (§ 33, 37).—Pi. *id.*—Hiph. *make to touch, reach to,* בְּ.

נֶגַע 2 *i. m.*, *a stroke, plague.*

נָגַף *to smite, defeat* (§ 33).—Impf. יִגֹּף.—Niph. *pass.*

נגשׁ Perf. Qal not in use.—Impf. יִגַּשׁ.—Perf. in use Niph. נִגַּשׁ *to draw near.*—Hiph. *to bring near* (§ 33).

נָד 1 *m.*, *a fugitive* (ptc. of נוּד *to wander*).

נָדַר *to vow* (§ 33).

נֶדֶר, נֶדֶר 2 *m.*, *a vow.*

נָהָר 1 *m.*, *a river* (§ 36). Pl. *îm* and *ôth.*

נוּחַ *to rest* (§ 40).—Hiph. הֵנִיחַ *to give rest to* (ל of person); and הֵנִיחַ *to set down, deposit, place;* with *waw* וַתַּנַּח.

מָנוֹחַ 1 *m.*, *resting-place.* § 41.

נוּס *to flee* (§ 40).

נוּעַ *to move about* (§ 40); ptc. נָע *a wanderer.*

נָחַל *to inherit, possess.*—Hiph. *to give, to inherit.*—Hoph. *pass.*

נַחֲלָה *f.*, *inheritance.*

נַחַל 2 *m.*, *torrent, torrent-valley, wady.*

נחם Qal not in use.—Niph. נִחַם *to repent, to pity* (§ 33. 1 d).—Pi. נִחֵם *to comfort* (§ 36).

נָחָשׁ 1 *m.*, *a serpent.*

נָטָה *to bend, incline, stretch* (§ 33, 44).—Impf. יֵטֶה, apoc. יֵט.—Hiph. *id.* הִטָּה, impf. יַטֶּה, apoc. יַט.

מִטָּה *f.*, *a bed.*

נָטַע *to plant* (§ 33, 37).—Impf. יִטַּע.

נכה Qal not in use (§ 33, 44).—Hiph. הִכָּה, *to smite;* impf. apoc. יַךְ.—Hoph. *pass.*

מַכָּה *f.*, *a stroke.*

נָמֵר 1 *m.*, *a leopard.*

נָסַךְ *to pour out, found; set, establish* (from different roots).

נֶסֶךְ 2 *i. m.*, *a drink-offering.*

נָע. See נוּעַ.

נַעַל 2 *f.*, sandal, shoe. § 36. 2.

נַעַר 2 *m*, *a lad*, § 36. 2; *f.* נַעֲרָה *a girl.*

נָפַל *to fall* (§ 33). Impf. יִפֹּל.—Hiph. הִפִּיל *to make fall, cast.*

נֶפֶשׁ 2 *f.*, *breath, soul.* Pl. *ôth.*

נצב Qal not in use. (§ 33).—Hiph. הִצִּיב *to set, place.*—Hoph. *pass.*—Niph. *reflex.* and *pass.*

נצל Qal not in use (§ 33).—Hiph. הִצִּיל *to deliver.*—Hoph. *pass.*

נָקִי, (very rarely נָקִיא) 1 adj., *innocent.*

נְקָמָה 1 *f.*, *vengeance.*

נֵר *m.*, *lamp.*

נשׁא Qal not in use (§§ 33, 38). —Hiph. הִשִּׁיא *to deceive, beguile.*

נָשַׁק *to kiss* (§ 33).—Impf. יִשַּׁק (ל of person).

נָשָׂא *to lift up, take up, raise* (§§ 33, 38). Impf. יִשָּׂא. Inf. cstr. שְׂאֵת (לִשְׂאֵת). Niph. *pass.*

נְתִיב 1 *m.*, and נְתִיבָה *f.*, *path.*

נָתַן *to give, put, account* (33. 3 a). Perf. נָתַתִּי. נָתַתָּ &c. Impf. יִתֵּן. Inf. cstr. תֵּת, תִּתִּי, &c.

ס

סָבַב *to turn, turn away* (§ 42). —Hiph. *to turn* (act.).

סָגַר *to shut.*—Niph. *pass.*

סוּס 2 *m.*, *a horse*; סוּסָה *f. mare.*

סוּר *to turn aside, remove, depart* (§ 40).—Hiph. *to remove, take away.*

סֻלָּם 1 *m.*, *a ladder.*

סָמַךְ *to lean, press upon.*—Niph. *reflex. to lean.*

סָעַד *to sustain, refresh* (§ 36).

סָפַר *to count, write.*—Pi. סִפֵּר *to recount, declare.*

סֹפֵר 3 *m.*, ptc. *scribe.*

סֵפֶר 2 *m.*, *a book.*

מִסְפָּר 1 *m.*, *number.*

סָתַר chiefly in Hiph. *to hide.*—Niph. *reflex.* and *pass.*, Hithp. *reflex.*

ע

עָבַד *to labour, till, serve* (§ 34). Niph. *pass.*

עֶבֶד 2 *m.*, *a servant* (§ 35).

עָבַר *to pass, pass over, cross* (§ 34).—Hiph. *to bring over, make pass.*

עֵבֶר 2 *m.*, *the other side*; בְּעֵבֶר *beyond.*

(מַעְבָּר or מַעֲבָר) 1, 3 *m.*, *a ford* (only in cstr. מַעְבַר).

עִבּוּר 1 *m.*, cstr., with בְּ as prep., *on account of*; בַּעֲבוּרִי *for my sake.*

עֵגֶל 2 *m.*, and עֶגְלָה 2 *f.*, *calf, heifer* (§ 35).

עוּד Hiph., הֵעִיד *to testify, bear witness, protest* (§ 40).

עֵד 1 *m.*, *a witness.*

עַד prep. *until, till.* Suff. p. 70.

עֵדֶן *Eden.*

עוֹד adv., *still, yet, again* (encore). Suff. see p. 136 footnote.

עָוֹן 1 *m.*, *guilt, sin, punishment.* Pl. *ôth.*

עוֹלָם 1 *m.*, *age, eternity*; מֵעוֹלָם *from of old*; לְעֹלַם עַד ע׳ *for ever.*

עוּף *to fly* (§ 40).

עוֹף 2 *m.*, *a bird, fowl.*

עִוֵּר 3 adj., *blind.*

עֵז *f.*, *she-goat*, pl. עִזִּים. § 43. 4.

עֹז 2 *m.*, *strength* (§ 43).

עָזַב *to leave, forsake* (§ 34).—Niph. *pass.*

עָזַר *to help* (§ 34).

עֵזֶר 2 *m.*, *help.* Suff. עֶזְרִי. § 34. 4 b.

עֶזְרָא *Ezra.*

עֲטָרָה *f., cstr.* עֲטֶרֶת *crown.*

עַיִן 2 *f., the eye, du.* עֵינַיִם. § 41. Pl. עֲיָנוֹת *wells.*

עִיר 2 *f., a city.* Pl. עָרִים, cstr. עָרֵי.

עָלָה *to go up, break* (of day) (§ 34, 44).—Impf. יַעֲלֶה, apoc. יַעַל.—Hiph. *bring up, offer up.*

עַל prep., *upon, over.* Suff. p. 70.

עִם prep., *with, along with.* Suff. p. 142, note 1.

עַם 2 *m., people.* § 43.

עָמַד *to stand* (§ 34).—Hiph. *set, place.*

עָנָה *to be low, afflicted* (§ 44).—Pi. *to afflict.*

עֳנִי 2 *m., affliction.* § 45.

עָנָה *to answer, witness* (§ 44); *against* ב.

מַעֲנֶה *m., answer;* מַעַן *purpose, intent;* used only with לְ in לְמַעַן (i) as prep., *on account of, for the sake of;* (ii) as conj. followed by (a) inf. cstr., *to the intent that, in order to,* or (b) impf., with or without אֲשֶׁר, *to the intent that, in order that.* § 23. 6, § 49. 5 c.

עָנָן 1 *m., a cloud.*

ענן Qal not in use.—Pi. *to cloud, to bring on clouds;* inf. cstr. with Suff. עַנְנִי for עַנָּנִי. § 3. 3, § 7. 5.

עָפָר 1 *m., dust.* § 35.

עֵץ 1 *m., tree.* § 18. 3.

עֲצָה. See יָעַץ.

עָצַם *to become strong, numerous.*

עֶצֶם 2 *f., a bone.* Pl. *îm, ôth.*

עֶרֶב 2 *m., evening.*

עָשַׁק *to oppress, injure* (§ 34).

עָשָׂה *to do, work, make* (§ 34, 44).—Impf. apoc. יַעַשׂ.—Niph. נַעֲשָׂה *pass.*, but *fem.* נַעֲשָׂתָה.

מַעֲשֶׂה *m., a work.* § 45.

עָשַׁן *to smoke.* § 34.

עֵת 2 *c., time.* Pl. *îm, ôth.* § 43. 4.

עַתָּה adv., *now.*

עָתַר Qal and Hiph. *to pray, entreat.*

פ

פֶּה *m., mouth.* See p. 153.

עַל־פִּי *according to.* See p. 129.

לְפִי חָרֶב *with the edge of the sword.*

פַּח 2 *m., snare.* § 43.

פֶּלֶא 2 *i. m., a wonder.*

פְּלִשְׁתִּים *Philistines.*

פָּנִים 1 *m.*, pl. *face, faces.* לְפָנִים *formerly,* לְפָנַי *before,* לְפָנַי *before me;* p. 69.

פֶּן conj., *lest,* with *impf.*

פָּעַל *to do* (§ 36); ptc. פֹּעֵל *a worker.*

פֹּעַל 2 *m., a work.* § 36.

פָּצָה *to open* (mouth).

פָּקַד *to visit, inspect, review.*—Niph. *pass.*—Hiph. *to commit to.*

פָּקִיד 1 *m., an overseer.*

פִּקּוּד *m., a precept.*

פָּקַח *to open* (*of eyes* &c.) (§ 37). Niph. *pass.*

פַּר 1 *m., an ox; f.* פָּרָה *a cow,* p. 57, footnote. § 43.

פָּרָה *to be fruitful, bear fruit* (§ 44).

פְּרִי 2 *m.*, *fruit.* § 45.
פַּרְעֹה *Pharaoh.*
פָּשַׁע *to rebel; against,* ב.
פֶּשַׁע 2 *i. m.*, *rebellion, transgression.*
פַּת 2 *i. m.*, *a morsel, bit.* Suff. פִּתִּי. § 43. 1.
פָּתָה *to be open* (§ 44).—Pi. *to entice.*—Hiph. *to make open, to enlarge;* impf. apoc. יַפְתְּ.
פְּתִי 2 *m.*, *simple.* § 45. 3.
פָּתַח *to open.* § 37.
פֶּתַח 2 *i. m.*, *an opening, door.*
מַפְתֵּחַ 3 *m.*, *a key, an opening;* cstr. מִפְתַּח. § 30.

צ

צֹאן 2 *c.*, *a flock* (small cattle).
צָבָא 1 *m.*, *a host, time of service.* Pl. *ôth.* § 38. 2.
צָדַק *to be righteous, just* (st. § 22).—Hiph. (Pi.) *to justify.*—Hithp. *to justify oneself.*
צֶדֶק 2 *i. m.*, *righteousness.* § 29. 1 b.
צְדָקָה 1 *f.*, *id.*
צַדִּיק *righteous, just;* only *mas.*
צוּד *to hunt* (§ 40).
צוה Qal not in use. Pi. צִוָּה *to command, charge.* Impf. apoc. יְצַו, *imp.* צַו.—Pu. *pass.* § 44.
מִצְוָה *f.*, *a command.*
צִיּוֹן *Zion.*
צֵל 2 *m.*, *a shadow.* § 43.
צֶלֶם 2 *m.*, *an image, likeness.*
צָלַע *to halt, limp* (§ 37).
צֵלָע 1 *f.*, *side, rib;* cstr. צַלַע. See p. 114.
צָמַח *to sprout* (§ 37).—Hiph. *to make sprout.*
צֶמַח 2 *i. m.*, *a sprout, branch.*
צָעַק *to cry out.* § 36.
צָפַן *to hide, lay up.*
צָפוֹן 1 *m.*, *the north.*
צְפַרְדֵּעַ 3 *f.* coll. *frogs* (pl. *îm*).
צַר 1 adj., *adversary.* § 43.

ק

קָבַב *to curse* (§ 42).
קָבַץ *to collect, gather.*—Pi. *id.*
קָבַר *to bury.*—Niph. *pass.*
קֶבֶר 2 *i. m.*, *a grave.*
קָדַשׁ *to be holy, sacred* (st. § 22).—Pi. *to hallow, sanctify.*—Hiph. *id.*—Niph., Hithp. *reflexive.*
קָדוֹשׁ 1 adj., *holy.*
קֹדֶשׁ 2 *m.*, *holiness, sanctuary.*
מִקְדָּשׁ 1 *m.*, *sanctuary.*
קוֹל 2 *m.*, *voice, sound.* § 41.
קוּם *to arise, stand* (§ 40, Parad.).—Hiph. *to set up, establish.*
קָם 1 ptc., *standing.* § 41.
מָקוֹם 1 *c.*, *a place.* Pl. *ôth.*
קוֹץ 2 *m.*, *thornbush, thorn.* § 41.
קָטַן *to be little* (st. § 22, Parad.).
קָטֹן 1 adj., *little* (not inflected but very common).
קָטָן 1 adj., *little*, *f.* קְטַנָּה (inflected form). See § 43. 4.
קָלַל *to be light, despised* (§ 42, Parad.).—Pi. *to make light of, to curse.*—Hiph. *to lighten of.*
קַל 1 adj., *light, swift.* § 43.
קָנָה *to acquire, buy, possess.* § 44.

מִקְנֶה *m.*, *possession, property, cattle.* § 45.

קֵן 2 *m.*, *end.* § 43.

קָצַף *to be angry.*

קָצֵר 1 adj., *short.*

קָרָא *to call, cry, read.*—Pu. *pass,* קָרָא לוֹ קַיִן *he called him Cain;* נִקְרָא לוֹ *he was called.* See p. 142.

מִקְרָא 1 *m.*, *convocation, an assembly.* § 38.

קָרָה and קָרָא *to befall, acc.* § 38. 1. 5. Inf. cstr. *f.* קָרְאָה, with prep. לִקְרָאתִי *to meet me;* לִקְרַאת הָאִישׁ *to meet* (*against*) *the man.*

קָרַב *to draw near, come near* (st. § 22).—Hiph. *to bring near, to offer.*

קָרוֹב 1 adj., *near, neighbour, relative.*

קֶרֶב 2 *i. m.*, *inside, heart.* בְּקִרְבִּי *within me;* בְּקֶרֶב הָעִיר *within, in the midst of, the city.* § 29. 1b.

קֶרֶן 2 *f.*, *horn.*

קָרַע *to tear, rend* (§ 37).

קָשַׁב Hiph. *to attend, give attention.*

קֶשֶׁת 2 *f.*, *a bow.*

ר

רָאָה *to see* (§ 44).—Impf. יִרְאֶה, apoc. יֵרֶא, תֵּרֶא &c., but וַיַּרְא 3 *m.*, 3 *f.*, וַתֵּרֶא.—Niph. *pass., to appear.*—Hiph. *to shew, two acc.*

מַרְאֶה *m.*, *a sight, appearance, face.* § 45.

רֹאשׁ 2 *m.*, *head;* pl. רָאשִׁים. § 41. 5.

רִאשׁוֹן adj., *first, former.* § 48. 2.

רָבַב *to be many* (§ 42), used only in Perf. and Inf. cstr.

רַב 1 adj., *great, much;* pl. *many.* § 43.

רָבָה *to increase, multiply* (§ 44); impf. apoc. יֶרֶב and יֶרֶב.—Hiph. *to multiply, cause to increase.*—Inf. abs. הַרְבֵּה; הַרְבֵּה adv., *much.*

רְבִיעִי adj., *fourth.* § 48.

רָבַץ *to lie down* (of beasts) (st. § 22).

מִרְבָּץ 3 *m.*, *a stall, lair;* cstr. מִרְבַּץ. § 30.

רָגַל *to slander.*

רֶגֶל 2 *f.*, *a foot,* du., p. 101.

רָדַף *to pursue.*—Pi. *id.*

רוּחַ 2 *c.*, *breath, wind, spirit.* Pl. *ôth.*

רוּם *to be high, to rise up* (§ 40).—Hiph. *to lift up.* Ex. 40.—Hoph. *pass.*

רָם 1 adj., *high, lofty.* § 41.

מָרוֹם 1 *m.*, *height, high place.*

רוּץ *to run* (§ 40).

רָחַב *to be broad, wide* (st. § 22).

רֹחַב 2 *m.*, *breadth.*

רְחוֹב 2 *f.*, *broadway, street.* Pl. *ôth.*

רָחַם *to love* (§ 36).—Pi. רִחֵם *to have pity, compassion, on.* Pu. *pass.*

רָחַץ *to wash* (§ 36).

רָחַק *to be distant, to withdraw* (§ 36).

רָחוֹק 1 adj., *distant.*

רִיב *to plead, contend* (§ 40).

רִיב 2 *m.*, *contention, strife.* § 41.

מְרִיבָה *f.*, *id.*
רִיק 2 *m.*, *emptiness*, *vanity.*
רֵק (רִיק) *empty.*
רָכַב *to ride* (st. § 33).—Hiph. *to set upon* a beast.
רֹמַח 2 *m.*, *a lance*, *spear.*
רָמַס *to tread.*
רָמַשׂ *to creep.*
רֶמֶשׂ 2 *m.*, *creeping things*, coll.
רִנָּה 2 *f.*, *a ringing cry*, *complaint.*
רָעֵב *to be hungry* (st. § 22).
רָעֵב 1 adj., *hungry*, *famished.*
רָעָב 1 *m.*, *hunger*, *famine.*
רָעָה *to feed*, *tend* (§ 44).—Ptc. רֹעֶה *a shepherd.*
רֵעֶה *m.*, *a friend*; אִישׁ . . . רֵעֵהוּ *one . . . another.* § 45. 4.
רָעַע *to be evil* (§ 42, st.).—Hiph. הֵרַע *to afflict*, *injure.*
רַע 1 adj., *evil*; *f.* רָעָה *an evil.*
רָעַשׁ *to quake* (§ 36).—Hiph. *to shake.*
רַעַשׁ 2 *m.*, *earthquake.*
רָפָא *to heal* (§ 38).—Niph. *pass.*
רִצְפָּה 2 *f.*, *a coal*, *hot stone.*
רָקַב *to rot* (st. § 22).
רָקִיעַ 1 *m.*, *firmament.*
רָשָׁע 1 adj., *wicked.*

שׁ

שָׁאַב *to draw* (water). § 36.
שָׁאַל *to ask* (§ 36); ל *in reference to.*
שְׁאוֹל *c.*, *Sheol*, *the underworld.*
שָׁאוּל *Saul.*
שָׁאַר *to be left over*, *to remain* (Qal rare).—Hiph. *to leave over.*—Niph. *pass.*
שָׁבָה § 44 f., *to take captive.*
שֵׁבֶט 2 *m.*, *rod*, *sceptre*, *tribe.*
שֶׁבַע 2 *seven*; שְׁבִיעִי *seventh.* § 48.
שׁבע Qal not in use.—Niph. *to swear* (§ 37).
שָׁבַר *to break.*—Niph. *pass.* Ptc. נִשְׁבָּר *broken.*—Pi. *to break in pieces.*
שֶׁבֶר 2 *i.*, and שֵׁבֶר 1 *m.*, *breach.*
שָׁבַר *to buy* or *sell corn.*
שֶׁבֶר 2 *m.*, *grain*, *corn.*
שָׁבַת *to rest*, *cease.*—Hiph. *to finish.*
שַׁבָּת 1 *c.*, *rest*, *sabbath.*
שַׁדַּי *m.*, *almighty* (?) generally with אֵל *God.*
שׁוּב *to turn*, *return* (§ 40).—Hiph. *to restore*, *bring back.*
שׁוֹפָר 1 *c.*, *a trumpet.* Pl. *ôth.*
שׁוּק 2 *m.*, *street.* Pl. שְׁוָקִים. § 41.
שׁוֹר 2 *m.*, *ox.* Pl. שְׁוָרִים. § 41.
שָׁחַט *to slay*, *slaughter* (§ 36, Parad.).
שַׁחַר 2 *m.*, *dawn.*
שׁחת Qal not in use.—Pi. שִׁחֵת *to destroy* (§ 36).—Hiph. *id.*; *to act corruptly*, *to corrupt.*—Niph. *pass.*
שִׁיר 2 *m.*, *a song*; *f. id.* § 41.
שִׁית *to set*, *place* (§ 40).
שָׁכַב *to lie down* (st. § 22).
שָׁכַח *to forget* (§ 37).—Niph. *pass.*
שָׁכַל *to be bereaved* (of children) (st. § 22).
שֶׁכֶם *m.*, *shoulder.* Suff. שִׁכְמוֹ.
שָׁכַן *to dwell.*—Impf. יִשְׁכֹּן (§ 22. 2). Hiph. *to cause to dwell*, *place.*

מִשְׁכָּן 1 *m.*, *dwelling, tabernacle.*
שָׁכַר *to be drunken* (st. § 22).
שָׁלַח *to send, stretch out.*—Pi. *send away; let go.*
שֻׁלְחָן 2 *c.*, *a table.*
שלך Qal not in use.—Hiph. *to cast, cast off.*—Hoph. *pass.*
שָׁלֵם *to be whole, sound* (st. § 22).—Pi. *to complete, perform, pay.*
שָׁלֵם 1 adj., *whole, sound.*
שָׁלוֹם 1 *m.*, *soundness, health, peace.*
שָׁלֹשׁ 1 adj., *three.* § 48.
שָׁם adv., *there*; שָׁמָּה *thither*; מִשָּׁם *from there, thence.*
שֵׁם 3 *m.*, *a name.* Pl. שֵׁמוֹת. § 30. 2.
שמד Qal not in use.—Hiph. *to destroy.*—Niph. *pass.*
שְׁמוּאֵל *Samuel.*
שָׁמַיִם 1 pl., *heaven, heavens.* § 16. 5.
שָׁמֵם *to be desolate* (§ 42). Impf. יִשֹּׁם, יִשֹּׁם and יֵשֵׁם.—Hiph. *to desolate.*—Niph. *pass.*
שָׁמַע *to hear, listen to*, ב, ל, אל (§ 22).—Niph. *pass.*
שֵׁמַע 2 *m.*, *a report.*
שָׁמַר *to keep, watch.*—Niph. *to take heed, beware.*—Hithp. *to keep oneself.*
שֹׁמֵר 3 ptc., *watchman.*
מִשְׁמָר 1 *m.*, and מִשְׁמֶרֶת *f.*, *ward, watch, observance.* § 29. 3.
שֶׁמֶשׁ 2 *c.*, *the sun.*
שִׁמְשׁוֹן *Samson.*
שָׁנָה 1 *f.*, *a year.* Pl. שָׁנִים (Poet. *ôth*).
שְׁנַיִם *du.*, *two.* § 48.
שֵׁנִי 1 adj., *second.* § 48.
שׁוּן Qal not in use.—Niph. *to lean, rest on.*
שַׁעַר 2 *c.*, *a gate.*
שִׁפְחָה 2 *f.*, *handmaid.*
שָׁפַט *to judge.*—Niph. *to litigate.*
שֹׁפֵט 3 ptc., *a judge.*
מִשְׁפָּט 1 *m.*, *judgment.*
שָׁפַךְ *to pour out, spill.*—Niph. *pass.*
שָׁפַל *to be low, abased* (st. § 22).
שָׁקַל *to weigh.*—Niph. *pass.*
שָׁרַץ *to swarm; with acc.*
שֶׁרֶץ 2 *m.*, *creeping things.*
שרת Qal not in use.—Pi. שֵׁרֵת *to serve, minister* (§ 36).
שקה See next word.
שָׁתָה *to drink* (§ 44).—Impf. apoc. יֵשְׁתְּ.—Niph. *pass.*—Hiph. הִשְׁקָה *to give drink, to water.*
מַשְׁקֶה *m.* ptc., *a cupbearer, butler*; also *butlership.*
מִשְׁתֶּה *m.*, *a feast.*

שׂ

שָׂבַע *to be sated, satisfied* (st. § 37); *with, acc.*—Hiph. *to satisfy; one with—, two acc.*
שָׂדֶה (poet. שָׂדַי) 1 *m.*, *a field.* § 45. 3.
שָׂחַק *to laugh* (§ 36); Pi. *to play, sport.*
שִׂיחָה *f.*, *meditation.*
שִׂים *to set, place* (§ 40).
שֵׂכֶל 2 *i. m.*, *understanding.*
שָׂמַח, שָׂמֵחַ *to rejoice, be glad* (§ 37).

שָׂמֵחַ adj., *glad, joyful.*
שָׂנֵא *to hate* (§ 38. st.).
שָׂפָה 1 *f.*, *lip*, *edge*, *bank*; *du.* שְׂפָתַיִם. pp. 68 f.
שָׂרָה *Sarah.*
שָׂרַף *to burn.*—Niph. *pass.*
שָׂרָף 1 *m.*, *a seraph.*
שַׂר 1 *m.*, *a prince*, *captain.* § 43.

ת

תֵּבָה 1 *f.*, *ark* (*ē* firm).
תָּוֶךְ 2 *m.*, *midst*; cstr. תּוֹךְ, § 41. בְּתוֹכִי *within me.*
תּוֹלְדוֹת pl. *f.*, *generations*, *history* (see יָלַד).
תּוֹרָה *f.*, *instruction*, *law* (ירה).
תַּחַת prep., *under*, *beneath*, *instead of.*—Suff. תַּחְתִּי. § 36. 2.
תָּמַם *to be complete*, *ended* (§ 42). —Impf. יִתֹּם.—Hiph. *to complete*, *finish.*
תָּם 1 adj., *complete*, *perfect* (§ 43).
תְּמִים 1 adj., *id.*
תָּמִיד adv., *continually.*
תֹּמֶר 2 *m.*, *a palm tree.*
תִּפְאָרָה and תִּפְאֶרֶת 2 *f.*, *glory.*
תְּפִלָּה *prayer.*
תָּקַע *to strike*, *blow* (a trumpet).
תַּרְדֵּמָה *f.*, *a deep sleep* (רדם).
תִּשׁוּעָה. See ישע.

PARADIGMS OF VERBS AND NOUNS.

THE REGULAR

		Qal			Niph'al
		act.	*stat.*		
Perf. Sing.	3 *m.*	קָטַל	כָּבֵד	קָטֹן	נִקְטַל
	3 *f.*	קָטְלָה	כְּבֵדָה	קְטֻנָּה	נִקְטְלָה
	2 *m.*	קָטַלְתָּ	כָּבַדְתָּ	קָטֹנְתָּ	נִקְטַלְתָּ
	2 *f.*	קָטַלְתְּ	כָּבַדְתְּ	קְטֹנְתְּ	נִקְטַלְתְּ
	1 *c.*	קָטַלְתִּי	כָּבַדְתִּי	קָטֹנְתִּי	נִקְטַלְתִּי
Plur.	3 *c.*	קָטְלוּ	כָּבְדוּ	קְטֹנוּ	נִקְטְלוּ
	2 *m.*	קְטַלְתֶּם	כְּבַדְתֶּם	קְטֹנְתֶּם	נִקְטַלְתֶּם
	2 *f.*	קְטַלְתֶּן	כְּבַדְתֶּן	קְטֹנְתֶּן	נִקְטַלְתֶּן
	1 *c.*	קָטַלְנוּ	כָּבַדְנוּ	קְטֹנּוּ	נִקְטַלְנוּ
Impf. Sing.	3 *m.*	יִקְטֹל	יִכְבַּד	יִקְטַן	יִקָּטֵל
	3 *f.*	תִּקְטֹל	תִּכְבַּד		תִּקָּטֵל
	2 *m.*	תִּקְטֹל	תִּכְבַּד		תִּקָּטֵל
	2 *f.*	תִּקְטְלִי (ין)	תִּכְבְּדִי		תִּקָּטְלִי
	1 *c.*	אֶקְטֹל	אֶכְבַּד		אֶקָּטֵל (אִקָּטֵל)
Plur.	3 *m.*	יִקְטְלוּ (ון)	יִכְבְּדוּ		יִקָּטְלוּ
	3 *f.*	תִּקְטֹלְנָה	תִּכְבַּדְנָה		תִּקָּטַלְנָה
	2 *m.*	תִּקְטְלוּ (ון)	תִּכְבְּדוּ		תִּקָּטְלוּ
	2 *f.*	תִּקְטֹלְנָה	תִּכְבַּדְנָה		תִּקָּטַלְנָה
	1 *c.*	נִקְטֹל	נִכְבַּד		נִקָּטֵל
Imp. Sing.	2 *m.*	קְטֹל (קְטָלָה)	כְּבַד (כִּבְדָה)		הִקָּטֵל (הִקָּטֵל)
	2 *f.*	קִטְלִי (קְטָלִי)	כִּבְדִי		הִקָּטְלִי
Plur.	2 *m.*	קִטְלוּ	כִּבְדוּ		הִקָּטְלוּ
	2 *f.*	קְטֹלְנָה	כִּבַּדְנָה		הִקָּטַלְנָה
Jussive	3 *sing.*	יִקְטֹל	יִכְבַּד		יִקָּטֵל (יִקָּטֵל)
waw cons. impf.		וַיִּקְטֹל	וַיִּכְבַּד		וַיִּקָּטֵל (וַיִּקָּטֵל)
Cohortative	1 *sing.*	אֶקְטְלָה	אֶכְבְּדָה		אִקָּטְלָה
waw cons. perf.		וְקָטַלְתָּ	&c.		
Inf. cstr.		קְטֹל	כְּבֹד (כִּבַּד)		הִקָּטֵל
absol.		קָטוֹל	כְּבֵד		הִקָּטֵל נִקָּטֵל
Part. act.		קֹטֵל	כָּבֵד	קָטֹן	
pass.		קָטוּל			נִקְטָל

VERB. §§ 20—28.

Pi'ēl	Pu'al	Hithpa'ēl	Hiph'īl	Hoph'al
קִטֵּל (קִטַּל)	קֻטַּל	הִתְקַטֵּל (הִתְקַטַּל)	הַקְטִיל	הָקְטַל
קִטְּלָה	קֻטְּלָה	הִתְקַטְּלָה	הַקְטִילָה	הָקְטְלָה
קִטַּלְתָּ	קֻטַּלְתָּ	הִתְקַטַּלְתָּ	הַקְטַלְתָּ	הָקְטַלְתָּ
קִטַּלְתְּ	קֻטַּלְתְּ	הִתְקַטַּלְתְּ	הַקְטַלְתְּ	הָקְטַלְתְּ
קִטַּלְתִּי	קֻטַּלְתִּי	הִתְקַטַּלְתִּי	הַקְטַלְתִּי	הָקְטַלְתִּי
קִטֵּל	קֻטַּל	הִתְקַטֵּל	הַקְטִיל	הָקְטַל
קִטַּלְתֶּם	קֻטַּלְתֶּם	הִתְקַטַּלְתֶּם	הַקְטַלְתֶּם	הָקְטַלְתֶּם
קִטַּלְתֶּן	קֻטַּלְתֶּן	הִתְקַטַּלְתֶּן	הַקְטַלְתֶּן	הָקְטַלְתֶּן
קִטְּלוּ	קֻטְּלוּ	הִתְקַטְּלוּ	הַקְטִילוּ	הָקְטְלוּ
יְקַטֵּל	יְקֻטַּל	יִתְקַטֵּל	יַקְטִיל	יָקְטַל
תְּקַטֵּל	תְּקֻטַּל	תִּתְקַטֵּל	תַּקְטִיל	תָּקְטַל
תְּקַטֵּל	תְּקֻטַּל	תִּתְקַטֵּל	תַּקְטִיל	תָּקְטַל
תְּקַטְּלִי	תְּקֻטְּלִי	תִּתְקַטְּלִי	תַּקְטִילִי	תָּקְטְלִי
אֲקַטֵּל	אֲקֻטַּל	אֶתְקַטֵּל	אַקְטִיל	אָקְטַל
יְקַטְּלוּ	יְקֻטְּלוּ	יִתְקַטְּלוּ	יַקְטִילוּ	יָקְטְלוּ
תְּקַטַּלְנָה	תְּקֻטַּלְנָה	תִּתְקַטַּלְנָה	תַּקְטֵלְנָה	תָּקְטַלְנָה
תְּקַטְּלוּ	תְּקֻטְּלוּ	תִּתְקַטְּלוּ	תַּקְטִילוּ	תָּקְטְלוּ
תְּקַטַּלְנָה	תְּקֻטַּלְנָה	תִּתְקַטַּלְנָה	תַּקְטֵלְנָה	תָּקְטַלְנָה
נְקַטֵּל	נְקֻטַּל	נִתְקַטֵּל	נַקְטִיל	נָקְטַל
קַטֵּל		הִתְקַטֵּל	הַקְטִיל	
קַטְּלִי	wanting	הִתְקַטְּלִי	הַקְטִילִי	wanting
קַטְּלוּ		הִתְקַטְּלוּ	הַקְטִילוּ	
קַטַּלְנָה		הִתְקַטַּלְנָה	הַקְטֵלְנָה	
יְקַטֵּל	יְקֻטַּל	יִתְקַטֵּל	יַקְטִיל	&c.
וַיְקַטֵּל	וַיְקֻטַּל	וַיִּתְקַטֵּל	וַיַּקְטִיל	
וַיְקַטֵּל	וַיְקֻטַּל	וַיִּתְקַטֵּל	וַיַּקְטִיל	
אֲקַטְּלָה		אֶתְקַטְּלָה	אַקְטִילָה	
קַטֵּל	(קֻטַּל)	הִתְקַטֵּל	הַקְטִיל	(הָקְטַל)
קַטֵּל, קַטֹּל	קֻטַּל	(הִתְקַטֵּל)	הַקְטֵל	(הָקְטֵל)
מְקַטֵּל		מִתְקַטֵּל	מַקְטִיל	
	מְקֻטָּל			מָקְטָל

THE VERBAL SUFFIXES

See also suffixes to

Qal

Perf.	3 *s. m.*		3 *s. f.*	2 *s. m.*	2 *s. f.*
Suff.	כָּבֵד	קָטַל	קָטְלָה	קָטַלְתָּ	קָטַלְתְּ
s. 1 *c.*	כְּבֵדַנִי	קְטָלַנִי	קְטָלַתְנִי כְּבֵד׳	קְטַלְתַּנִי	קְטַלְתִּינִי[1]
2 *m.*	כְּבֵדְךָ	קְטָלְךָ	קְטָלַתְךָ	—	—
2 *f.*	&c.	קְטָלֵךְ ־ָךְ	קְטָלָתֶךְ	—	—
3 *m.*		קְטָלוֹ	קְטָלַתְהוּ ־ַתּוּ	קְטַלְתּוֹ ־ָתָהוּ	קְטַלְתִּיהוּ
3 *f.*		קְטָלָהּ	קְטָלַתָּהּ	קְטַלְתָּהּ	קְטַלְתִּיהָ
pl. 1 *c.*		קְטָלָנוּ	קְטָלַתְנוּ	קְטַלְתָּנוּ	קְטַלְתִּינוּ
2 *m.*	כְּבַדְ׳	קְטַלְכֶם		—	—
2 *f.*		קְטַלְכֶן		—	—
3 *m.*		קְטָלָם	קְטָלָתַם	קְטַלְתָּם	קְטַלְתִּים
3 *f.*		קְטָלָן	קְטָלָתַן	קְטַלְתָּן	קְטַלְתִּין

Impf.	3 *s. m.*		3 *pl. m.*	*Imper. s.*	*pl.*
Suff.	יִכְבַּד	יִקְטֹל	יִקְטְלוּ	קְטֹל כְּבַד	קִטְלוּ
s. 1 *c.*	יִכְבָּדֵנִי	יִקְטְלֵנִי	יִקְטְלוּנִי יִכְבַּד׳	קָטְלֵנִי[2] כְּבַד׳	קִטְלוּנִי כְּבַד׳
2 *m.*	יִכְבָּדְךָ	יִקְטָלְךָ	יִקְטְלוּךָ	—	—
2 *f.*	&c.	יִקְטְלֵךְ	יִקְטְלוּךְ	—	—
3 *m.*		יִקְטְלֵהוּ	יִקְטְלֻהוּ	קָטְלֵהוּ	&c.
3 *f.*		יִקְטְלֶהָ (־ָהּ)	יִקְטְלוּהָ	קָטְלֶהָ (־ָהּ)	as in
pl. 1 *c.*		יִקְטְלֵנוּ	יִקְטְלֻנוּ	קָטְלֵנוּ	imperf.
2 *m.*	יִכְבַּדְ׳	יִקְטָלְכֶם	יִקְטְלוּכֶם יִכְבְּ׳	—	plural
2 *f.*		יִקְטָלְכֶן	יִקְטְלוּכֶן	—	
3 *m.*		יִקְטְלֵם	יִקְטְלוּם	קָטְלֵם	
3 *f.*		יִקְטְלֵן	יִקְטְלוּן	קָטְלֵן	

And so all parts of impf. ending in a Consonant,

So 2 *pl. m.*, and 2, 3 *pl. f.* which becomes תִּקְטְלוּ.

[1] This column may be also written defectively, e.g. קְטַלְתִּנִי, &c. [2] The first syll. throughout imperative is half-open, e.g. כָּתְבֵנִי.

REGULAR VERB. § 31.

Lamedh He verbs, p. 229.

Qal				Pi'ēl
1 *s. c.*	3 *pl. c.*	2 *pl. c.*	1 *pl. c.*	3 *s. m.*
קָטַלְתִּי	קָטְלוּ	קְטַלְתֶּם	קָטַלְנוּ	קִטֵּל
—	קָטָלוּנִי כְּבֵד׳	קְטַלְתּוּנִי	—	קִטְּלַנִי
קָטַלְתִּיךָ	קָטָלוּךָ	—	קְטַלְנוּךָ	קִטֶּלְךָ
קָטַלְתִּיךְ	קָטָלוּךְ	—	&c.	קִטְּלֵךְ
קָטַלְתִּיהוּ — ן	קָטָלֻהוּ	&c.	as 3 *pl.*	קִטְּלוֹ
קָטַלְתִּיהָ	קָטָלוּהָ	as 3 *pl.*		קִטְּלָהּ
—	קָטָלְנוּ		—	קִטְּלָנוּ
קְטַלְתִּיכֶם		—		קִטֶּלְכֶם
קְטַלְתִּיכֶן		—		קִטֶּלְכֶן
קְטַלְתִּים	קְטָלוּם			קִטְּלָם
קְטַלְתִּין	קְטָלוּן			קִטְּלָן

Impf. and imper. with nûn energ.

יְקַטְּלֵנִי יִכְבְּ׳	יְקַטְּלֵנִי כְּבְ׳	קָטְלֵנִי כְּבְ׳
יְקַטְּלֶךָּ		
—		
יְקַטְּלֵנּוּ		קָטְלֵנּוּ
יְקַטְּלֶנָּה		קָטְלֶנָּה

Infin. cstr.

יְקַטֵּל	קְטֹל	כְּבֹד
יְקַטְּלֵנִי	קָטְלִי (־ִי־נִי)	כִּבְדִי
יְקַטֶּלְךָ	קָטְלְךָ קָטְלֵךְ	כִּבְדְךָ
יְקַטְּלֵךְ	קָטְלֵךְ	כִּבְדֵךְ
יְקַטְּלֵהוּ	קָטְלוֹ (־ֵה־הוּ) &c.	
יְקַטְּלָהּ	קָטְלָהּ	
יְקַטְּלֵנוּ	קָטְלֵנוּ	
יְקַטֶּלְכֶם	קָטְלְכֶם	כִּבְדְכֶם
יְקַטֶּלְכֶן	קָטְלְכֶן	
יְקַטְּלֵם	קָטְלָם	
יְקַטְּלֵן	קָטְלָן	

For the use and meaning of these suff. see § 31. 9 a.

The first syll. is half-open: e.g. כָּתְבוֹ, except before ךָ and כֶם, where it is closed, e.g. כִּתְבְךָ, כִּתְבְכֶם; cf. § 31. 3 c.

PE NUN VERB. § 33.

		Qal		Niph.	Hiph.	Hoph.
Perf. Sing.	3 *m.*	(נָגַשׁ)	נָפַל	נִגַּשׁ	הִגִּישׁ	הָגַשׁ
	3 *f.*			נִגְּשָׁה	הִגִּישָׁה	הָגְּשָׁה
	2 *m.*			נִגַּשְׁתָּ	הִגַּשְׁתָּ	הָגַּשְׁתָּ
Impf. Sing.	3 *m.*	יִגַּשׁ	יִפֹּל	יִנָּגֵשׁ	יַגִּישׁ	יָגַשׁ
	3 *f.*	תִּגַּשׁ	תִּפֹּל	&c.	תַּגִּישׁ	
	2 *m.*	תִּגַּשׁ	תִּפֹּל		תַּגִּישׁ	
	2 *f.*	תִּגְּשִׁי	תִּפְּלִי		תַּגִּישִׁי	
	1 *c.*	אֶגַּשׁ	אֶפֹּל		אַגִּישׁ	
	Plur. 3 *m.*	יִגְּשׁוּ	יִפְּלוּ		יַגִּישׁוּ	
	3 *f.*	תִּגַּשְׁנָה	תִּפֹּלְנָה		תַּגִּשְׁנָה	
	2 *m.*	תִּגְּשׁוּ	תִּפְּלוּ		תַּגִּישׁוּ	
	2 *f.*	תִּגַּשְׁנָה	תִּפֹּלְנָה		תַּגִּשְׁנָה	
	1 *c.*	נִגַּשׁ	נִפֹּל		נַגִּישׁ	
Imp. Sing.	2 *m.*	גַּשׁ (גָּשָׁה)	נְפֹל	הִנָּגֵשׁ	הַגִּישׁ	
	2 *f.*	גְּשִׁי	נְפְלִי	הִנָּגְשִׁי	הַגִּישִׁי	
	Plur. 2 *m.*	גְּשׁוּ	נְפְלוּ	הִנָּגְשׁוּ	הַגִּישׁוּ	wanting
	2 *f.*	גַּשְׁנָה	נְפֹלְנָה	הִנָּגַשְׁנָה	הַגִּשְׁנָה	
Juss. 3 *sing.*					יַגַּשׁ	
waw cons. impf.					וַיַּגַּשׁ	
Cohort. 1 *sing.*		אֶגְּשָׁה			אַגִּישָׁה	
waw cons. perf.		וְנָגַשְׁתִּי				
Inf. cstr.		גֶּשֶׁת	נְפֹל	הִנָּגֵשׁ	הַגִּישׁ	הָגַשׁ
absol.		נָגוֹשׁ	נָפוֹל	הִנָּגֵשׁ	הַגֵּשׁ	הָגֵשׁ
Part. act.		נֹגֵשׁ	נֹפֵל	נִגָּשׁ	מַגִּישׁ	
pass.		נָגוּשׁ	—	—	—	מָגָשׁ

PE NUN VERB. § 33.

		Qal		Niph.	Pass. Qal
Perf. Sing.	3 *m.*	נָתַן	לָקַח	נִלְקַח, נִתַּן	לֻקַח
	3 *f.*	נָתְנָה	לָקְחָה		
	2 *m.*	נָתַתָּ ־תָּה	לָקַחְתָּ		
	2 *f.*	נָתַתְּ	&c.		
	1 *c.*	נָתַתִּי			
Plur.	3 *c.*	נָתְנוּ			
	2 *m.*	נְתַתֶּם			
	2 *f.*				
	1 *c.*	נָתַנּוּ			
Impf. Sing.	3 *m.*	יִתֵּן	יִקַּח	יִקַּח, יִתַּן יִלָּקַח, יִנָּתֵן	
	3 *f.*	תִּתֵּן	תִּקַּח		
	2 *m.*	תִּתֵּן	תִּקַּח		
	2 *f.*	תִּתְּנִי	תִּקְחִי		
	1 *c.*	אֶתֵּן ־תְּנָה	אֶקַּח		
Plur.	3 *m.*	יִתְּנוּ	יִקְחוּ		
	3 *f.*				
	2 *m.*	תִּתְּנוּ	תִּקְחוּ		
	2 *f.*				
	1 *c.*	נִתֵּן	נִקַּח		
Imp. Sing.	2 *m.*	תֵּן, תְּנָה	קַח, קְחָה		
	2 *f.*	תְּנִי	קְחִי		
Plur.	2 *m.*	תְּנוּ	קְחוּ		
	2 *f.*				
Juss. 3 *sing.*		יִתֵּן	יִקַּח		
waw cons. impf.		וַיִּתֵּן	וַיִּקַּח		
Inf. cstr.		(נָתֹן) תֵּת, תִּתִּי	לָקֹחַ, קַחְתִּי	הִנָּתֵן, הִלָּקַח	
abs.		נָתוֹן	לָקוֹחַ	הִנָּתֵן	
Part. act.		נֹתֵן	לֹקֵחַ		
pass.		נָתוּן	לָקוּחַ	נִתָּן	

PE GUTTURAL

		Qal		Niph.
		act.	*stat.*	
Perf. Sing.	3 *m.*	עָמַד חָתַם	חָזַק חָכַם	נֶעֱמַד נֶחְתַּם
	3 *f.*	עָמְדָה		נֶעֶמְדָה
	2 *m.*	עָמַדְתָּ		נֶעֱמַדְתָּ
	2 *f.*	עָמַדְתְּ		נֶעֱמַדְתְּ
	1 *c.*	עָמַדְתִּי		נֶעֱמַדְתִּי
Plur.	3 *c.*	עָמְדוּ		נֶעֶמְדוּ
	2 *m.*	עֲמַדְתֶּם		נֶעֱמַדְתֶּם
	2 *f.*	עֲמַדְתֶּן		נֶעֱמַדְתֶּן
	1 *c.*	עָמַדְנוּ		נֶעֱמַדְנוּ
Impf. Sing.	3 *m.*	יַעֲמֹד יֶחְתַּם	יֶחֱזַק יֶחְכַּם	יֵעָמֵד
	3 *f.*	תַּעֲמֹד	תֶּחֱזַק	תֵּעָמֵד
	2 *m.*	תַּעֲמֹד	תֶּחֱזַק	תֵּעָמֵד
	2 *f.*	תַּעֲמְדִי	תֶּחֱזְקִי	תֵּעָמְדִי
	1 *c.*	אֶעֱמֹד	אֶחֱזַק	אֵעָמֵד
Plur.	3 *m.*	יַעַמְדוּ	יֶחֱזְקוּ	יֵעָמְדוּ
	3 *f.*	תַּעֲמֹדְנָה	תֶּחֱזַקְנָה	תֵּעָמַדְנָה
	2 *m.*	תַּעַמְדוּ	תֶּחֱזְקוּ	תֵּעָמְדוּ
	2 *f.*	תַּעֲמֹדְנָה	תֶּחֱזַקְנָה	תֵּעָמַדְנָה
	1 *c.*	נַעֲמֹד	נֶחֱזַק	נֵעָמֵד
Imp. Sing.	2 *m.*	עֲמֹד	חֲזַק	הֵעָמֵד
	2 *f.*	עִמְדִי	חִזְקִי	הֵעָמְדִי
Plur.	2 *m.*	עִמְדוּ	חִזְקוּ	הֵעָמְדוּ
	2 *f.*	עֲמֹדְנָה	חֲזַקְנָה	הֵעָמַדְנָה
Juss.	3 *sing.*			
waw cons. impf.		וַיַּעֲמֹד	וַיֶּחֱזַק	
Cohort.	1 *sing.*	אֶעֱמְדָה		
waw cons. perf.		וְעָמַדְתָּ		
Inf. cstr.		עֲמֹד		הֵעָמֵד
absol.		עָמוֹד		נֶעֱמוֹד נֶחְתּוֹם
Part. act.		עֹמֵד		נֶעֱמָד נֶחְתָּם
pass.		עָמוּד		

VERB. § 34. PE 'ALEPH. § 35.

Qal	Hoph.	Hiph.
אָכַל	הָאֳכַל	הַאֲכִיל
	הָאָכְלָה	הַאֲכִילָה
	הָאֳכַלְתָּ	הַאֲכַלְתָּ
	הָאָכַלְתְּ	הַאֲכַלְתְּ
	הָאָכַלְתִּי	הַאֲכַלְתִּי
	הָאָכְלוּ	הַאֲכִילוּ
	הָאָכַלְתֶּם	הַאֲכַלְתֶּם
	הָאָכַלְתֶּן	הַאֲכַלְתֶּן
	הָאָכַלְנוּ	הַאֲכַלְנוּ
יֹאכַל	יָאֳכַל	יַאֲכִיל
תֹּאכַל	תָּאֳכַל	תַּאֲכִיל
תֹּאכַל	תָּאֳכַל	תַּאֲכִיל
תֹּאכְלִי	תָּאָכְלִי	תַּאֲכִילִי
אֹכַל	אָאֳכַל	אַאֲכִיל
יֹאכְלוּ	יָאָכְלוּ	יַאֲכִילוּ
תֹּאכַלְנָה	תָּאָכַלְנָה	תַּאֲכַלְנָה
תֹּאכְלוּ	תָּאָכְלוּ	תַּאֲכִילוּ
תֹּאכַלְנָה	תָּאָכַלְנָה	תַּאֲכַלְנָה
נֹאכַל	נָאֳכַל	נַאֲכִיל
אֵכֹל		הַאֲכֵל
אִכְלִי		הַאֲכִילִי
אִכְלוּ	wanting	הַאֲכִילוּ
אֳכֹלְנָה		הַאֲכֵלְנָה
		יַאֲכֵל
וַיֹּאכַל (וַיֹּאמֶר)		וַיַּאֲכֵל
אָכְלָה		אַאֲכִילָה
		וְהַאֲכַלְתָּ
אֵכֹל		הַאֲכִיל &c.
אָכוֹל	&c.	הַאֲכֵל
אֹכֶל		מַאֲכִיל &c.
אֲכוֹל	&c.	

ʿAYIN GUTTURAL

		Qal	Niph'al	
Perf. Sing.	3 *m.*	שָׁחַט (נָחַם)	נִשְׁחַט	נִחַם
	3 *f.*	שָׁחֲטָה	נִשְׁחֲטָה	
	2 *m.*	שָׁחַטְתָּ	נִשְׁחַטְתָּ	
	2 *f.*	שָׁחַטְתְּ	נִשְׁחַטְתְּ	
	1 *c.*	שָׁחַטְתִּי	נִשְׁחַטְתִּי	
Plur.	3 *c.*	שָׁחֲטוּ	נִשְׁחֲטוּ	
	2 *m.*	שְׁחַטְתֶּם	נִשְׁחַטְתֶּם	
	2 *f.*	שְׁחַטְתֶּן	נִשְׁחַטְתֶּן	
	1 *c.*	שָׁחַטְנוּ	נִשְׁחַטְנוּ	
Impf. Sing.	3 *m.*	יִשְׁחַט	יִשָּׁחֵט	יִנָּחֵם
	3 *f.*	תִּשְׁחַט	תִּשָּׁחֵט	
	2 *m.*	תִּשְׁחַט	תִּשָּׁחֵט	
	2 *f.*	תִּשְׁחֲטִי	תִּשָּׁחֲטִי	
	1 *c.*	אֶשְׁחַט	אֶשָּׁחֵט	
Plur.	3 *m.*	יִשְׁחֲטוּ	יִשָּׁחֲטוּ	
	3 *f.*	תִּשְׁחַטְנָה	תִּשָּׁחַטְנָה	
	2 *m.*	תִּשְׁחֲטוּ	תִּשָּׁחֲטוּ	
	2 *f.*	תִּשְׁחַטְנָה	תִּשָּׁחַטְנָה	
	1 *c.*	נִשְׁחַט	נִשָּׁחֵט	
Imp. Sing.	2 *m.*	שְׁחַט	הִשָּׁחֵט	הִנָּחֵם
	2 *f.*	שִׁחֲטִי	הִשָּׁחֲטִי	
Plur.	2 *m.*	שִׁחֲטוּ	הִשָּׁחֲטוּ	
	2 *f.*	שְׁחַטְנָה	הִשָּׁחַטְנָה	
Juss.	3 *sing.*	יִשְׁחַט	&c.	
waw cons. impf.		וַיִּשְׁחַט	&c.	
impf. with suff.		יִשְׁחָטֵנִי	&c.	
Inf. cstr.		שְׁחֹט	הִשָּׁחֵט	הִנָּחֵם
absol.		שָׁחוֹט	נִשְׁחוֹט	
Part. act.		שֹׁחֵט	נִשְׁחָט	נִחָם
pass.		שָׁחוּט		

VERBS. § 36.

Hithp.		Pu'al		Pi'ēl	
הִתְבָּרֵךְ	הִתְנַחֵם	בֹּרַךְ	נֻחַם	בֵּרֵךְ	נִחַם
הִתְבָּרְכָה		בֹּרְכָה		בֵּרְכָה	
הִתְבָּרַכְתָּ		בֹּרַכְתָּ		בֵּרַכְתָּ	
הִתְבָּרַכְתְּ		בֹּרַכְתְּ		בֵּרַכְתְּ	
הִתְבָּרַכְתִּי		בֹּרַכְתִּי		בֵּרַכְתִּי	
הִתְבָּרְכוּ		בֹּרְכוּ		בֵּרְכוּ	
הִתְבָּרַכְתֶּם		בֹּרַכְתֶּם		בֵּרַכְתֶּם	
הִתְבָּרַכְתֶּן		בֹּרַכְתֶּן		בֵּרַכְתֶּן	
הִתְבָּרַכְנוּ		בֹּרַכְנוּ		בֵּרַכְנוּ	
יִתְבָּרֵךְ	יִתְנַחֵם	יְבֹרַךְ	יְנֻחַם	יְבָרֵךְ	יְנַחֵם
תִּתְבָּרֵךְ		תְּבֹרַךְ		תְּבָרֵךְ	
תִּתְבָּרֵךְ		תְּבֹרַךְ		תְּבָרֵךְ	
תִּתְבָּרְכִי		תְּבֹרְכִי		תְּבָרְכִי	
אֶתְבָּרֵךְ		אֲבֹרַךְ		אֲבָרֵךְ	
יִתְבָּרְכוּ		יְבֹרְכוּ		יְבָרְכוּ	
תִּתְבָּרַכְנָה		תְּבֹרַכְנָה		תְּבָרַכְנָה	
תִּתְבָּרְכוּ		תְּבֹרְכוּ		תְּבָרְכוּ	
תִּתְבָּרַכְנָה		תְּבֹרַכְנָה		תְּבָרַכְנָה	
נִתְבָּרֵךְ		נְבֹרַךְ		נְבָרֵךְ	
הִתְבָּרֵךְ	הִתְנַחֵם			בָּרֵךְ	נַחֵם
הִתְבָּרְכִי				בָּרְכִי	
הִתְבָּרְכוּ				בָּרְכוּ	
הִתְבָּרַכְנָה				בָּרַכְנָה	

הִתְבָּרֵךְ	הִתְנַחֵם	בֹּרַךְ	נֻחַם	בָּרֵךְ	נַחֵם
				בָּרֵךְ	
מִתְבָּרֵךְ	מִתְנַחֵם			מְבָרֵךְ	מְנַחֵם
		מְבֹרָךְ	מְנֻחָם		

LAMEDH GUTTURAL

		Qal	Niph.	Pi'ēl
Perf. Sing.	3 *m.*	שָׁלַח	נִשְׁלַח	שִׁלַּח
	3 *f.*	שָׁלְחָה	נִשְׁלְחָה	שִׁלְּחָה
	2 *m.*	שָׁלַחְתָּ	נִשְׁלַחְתָּ	שִׁלַּחְתָּ
	2 *f.*	שָׁלַחְתְּ	נִשְׁלַחְתְּ	שִׁלַּחְתְּ
	1 *c.*	שָׁלַחְתִּי	&c.	&c.
Plur.	3 *c.*	שָׁלְחוּ		
	2 *m.*	שְׁלַחְתֶּם		
	2 *f.*	שְׁלַחְתֶּן		
	1 *c.*	שָׁלַחְנוּ		
Impf. Sing.	3 *m.*	יִשְׁלַח	יִשָּׁלַח	יְשַׁלַּח
	3 *f.*	תִּשְׁלַח	תִּשָּׁלַח	תְּשַׁלַּח
	2 *m.*	תִּשְׁלַח	תִּשָּׁלַח	תְּשַׁלַּח
	2 *f.*	תִּשְׁלְחִי	תִּשָּׁלְחִי	תְּשַׁלְּחִי
	1 *c.*	אֶשְׁלַח	אֶשָּׁלַח	אֲשַׁלַּח
Plur.	3 *m.*	יִשְׁלְחוּ	יִשָּׁלְחוּ	יְשַׁלְּחוּ
	3 *f.*	תִּשְׁלַחְנָה	תִּשָּׁלַחְנָה	תְּשַׁלַּחְנָה
	2 *m.*	תִּשְׁלְחוּ	תִּשָּׁלְחוּ	תְּשַׁלְּחוּ
	2 *f.*	תִּשְׁלַחְנָה	תִּשָּׁלַחְנָה	תְּשַׁלַּחְנָה
	1 *c.*	נִשְׁלַח	נִשָּׁלַח	נְשַׁלַּח
Imp. Sing.	2 *m.*	שְׁלַח	הִשָּׁלַח	שַׁלַּח
	2 *f.*	שִׁלְחִי	הִשָּׁלְחִי	
Plur.	2 *m.*	שִׁלְחוּ	הִשָּׁלְחוּ	
	2 *f.*	שְׁלַחְנָה	הִשָּׁלַחְנָה	
Juss. 3 *sing.*				
waw cons. impf.				
impf. with suff.		יִשְׁלָחֵנִי	&c.	
Inf. cstr.		שְׁלֹחַ	הִשָּׁלַח	שַׁלַּח
absol.		שָׁלוֹחַ	נִשְׁלֹחַ	שַׁלֵּחַ
Part. act.		שֹׁלֵחַ	נִשְׁלָח	מְשַׁלֵּחַ
pass.		שָׁלוּחַ		

VERBS. § 37.

Pu'al	Hithp.	Hiph.	Hoph.
שֻׁלַּח	הִשְׁתַּלַּח	הִשְׁלִיחַ	הָשְׁלַח
שֻׁלְּחָה	הִשְׁתַּלְּחָה	הִשְׁלִיחָה	הָשְׁלְחָה
שֻׁלַּחְתָּ	הִשְׁתַּלַּחְתָּ	הִשְׁלַחְתָּ	הָשְׁלַחְתָּ
שֻׁלַּחַתְּ	הִשְׁתַּלַּחַתְּ	הִשְׁלַחַתְּ	הָשְׁלַחַתְּ
&c.	&c.	הִשְׁלַחְתִּי	&c.
		הִשְׁלִיחוּ	
		הִשְׁלַחְתֶּם	
		הִשְׁלַחְתֶּן	
		הִשְׁלַחְנוּ	
יֻשְׁלַח	יִשְׁתַּלַּח	יַשְׁלִיחַ	יָשְׁלַח
		תַּשְׁלִיחַ	
		תַּשְׁלִיחַ	
		תַּשְׁלִיחִי	
		אַשְׁלִיחַ	
		יַשְׁלִיחוּ	
		תַּשְׁלַחְנָה	
		תַּשְׁלִיחוּ	
		תַּשְׁלַחְנָה	
		נַשְׁלִיחַ	
	הִשְׁתַּלַּח	הַשְׁלַח	
wanting		הַשְׁלִיחִי	wanting
		הַשְׁלִיחוּ	
		הַשְׁלַחְנָה	
		יַשְׁלַח	
		וַיַּשְׁלַח	
	הִשְׁתַּלַּח	הַשְׁלִיחַ	
		הַשְׁלֵחַ	הָשְׁלֵחַ
	מִשְׁתַּלֵּחַ	מַשְׁלִיחַ	
מֻשְׁלָח			מָשְׁלָח

LAMEDH 'ALEPH

		Qal		Niph.
Perf. Sing.	3 *m.*	מָצָא	מָלֵא	נִמְצָא
	3 *f.*	מָצְאָה	מָלְאָה	נִמְצְאָה
	2 *m.*	מָצָאתָ	מָלֵאתָ	נִמְצֵאתָ
	2 *f.*	מָצָאת	מָלֵאת	נִמְצֵאת
	1 *c.*	מָצָאתִי	מָלֵאתִי	נִמְצֵאתִי
Plur.	3 *c.*	מָצְאוּ	מָלְאוּ	נִמְצְאוּ
	2 *m.*	מְצָאתֶם	מְלֵאתֶם	נִמְצֵאתֶם
	2 *f.*	מְצָאתֶן	מְלֵאתֶן	נִמְצֵאתֶן
	1 *c.*	מָצָאנוּ	מָלֵאנוּ	נִמְצֵאנוּ
Impf. Sing.	3 *m.*	יִמְצָא	&c.	יִמָּצֵא
	3 *f.*	תִּמְצָא		תִּמָּצֵא
	2 *m.*	תִּמְצָא		תִּמָּצֵא
	2 *f.*	תִּמְצְאִי		תִּמָּצְאִי
	1 *c.*	אֶמְצָא		אֶמָּצֵא
Plur.	3 *m.*	יִמְצְאוּ		יִמָּצְאוּ
	3 *f.*	תִּמְצֶאנָה		תִּמָּצֶאנָה
	2 *m.*	תִּמְצְאוּ		תִּמָּצְאוּ
	2 *f.*	תִּמְצֶאנָה		תִּמָּצֶאנָה
	1 *c.*	נִמְצָא		נִמָּצֵא
Imp. Sing.	2 *m.*	מְצָא		הִמָּצֵא
	2 *f.*	מִצְאִי		הִמָּצְאִי
Plur.	2 *m.*	מִצְאוּ		הִמָּצְאוּ
	2 *f.*	מְצֶאנָה		הִמָּצֶאנָה
Juss. 3 *sing.*				
waw cons. impf.		וַיִּמְצָאתָ		&c.
waw cons. perf.		וּמָצָאתָ		
impf. with suff.		יִמְצָאֵנִי		
Inf. cstr.		מְצֹא		הִמָּצֵא
absol.		מָצוֹא		נִמְצֹא
Part. act.		מֹצֵא	מָלֵא	נִמְצָא
pass.		מָצוּא		

VERBS. § 38.

Pi'ēl	Pu'al	Hithp.	Hiph.	Hoph.
מִצֵּא	מֻצָּא	הִתְמַצֵּא	הִמְצִיא	הָמְצָא
מִצְּאָה	מֻצְּאָה	as	הִמְצִיאָה	הָמְצְאָה
מִצֵּאתָ	מֻצֵּאתָ[1]	*Pi.*	הִמְצֵאתָ	הָמְצֵאתָ[1]
&c.	&c.		הִמְצֵאת	as
			הִמְצֵאתִי	*Pu.*
			הִמְצִיאוּ	
			הִמְצֵאתֶם	
			הִמְצֵאתֶן	
			הִמְצֵאנוּ	
יִמְצֵא	יִמָּצֵא	יִתְמַצֵּא	יַמְצִיא	יִמָּצֵא
as	as	as	תַּמְצִיא	as
Niph.	*Qal*	*Niph.*	תַּמְצִיאִי	*Qal*
			אַמְצִיא	
			יַמְצִיאוּ	
			תַּמְצֵאנָה	
			תַּמְצִיאוּ	
			תַּמְצֵאנָה	
			נַמְצִיא	
מַצֵּא		הִתְמַצֵּא	הַמְצֵא	
	wanting		הַמְצִיאִי	wanting
			הַמְצִיאוּ	
			הַמְצֵאנָה	
			יַמְצֵא	
			וַיַּמְצֵא	
			וַיַּמְצִיאֵנִי	
מְצֵא		הִתְמַצֵּא	הַמְצִיא	הָמְצָא
מְצֹא			הַמְצֵא	
מְמַצֵּא		נִתְמַצֵּא	מַמְצִיא	מָמְצָא
	מְמֻצָּא			

[1] Or possibly מֻצָּאתָ, הָמְצָאתָ, &c. The only existing example of a pf. pass. inflected in a manner to indicate its vowel, is pointed *ā* not *ē*. (Ez. 40. 4.)

PE YODH AND PE

Verbs פ״ו.

	Qal			Niph.
Perf. Sing. 3 *m.*	יָשַׁב	יָרֵא	יָרַשׁ	נוֹשַׁב
3 *f.*				נוֹשְׁבָה
2 *m.*				נוֹשַׁבְתָּ
2 *f.*				&c.
1 *c.*				
Plur. 3 *c.*				
2 *m.*				
2 *f.*				
1 *c.*				
Impf. Sing. 3 *m.*	יֵשֵׁב	יִירָא	יִירַשׁ	יִוָּשֵׁב
3 *f.*	תֵּשֵׁב			תִּוָּשֵׁב
2 *m.*	תֵּשֵׁב			תִּוָּשֵׁב
2 *f.*	תֵּשְׁבִי			תִּוָּשְׁבִי
1 *c.*	אֵשֵׁב			אִוָּשֵׁב
Plur. 3 *m.*	יֵשְׁבוּ			יִוָּשְׁבוּ
3 *f.*	תֵּשַׁבְנָה			תִּוָּשַׁבְנָה
2 *m.*	תֵּשְׁבוּ			תִּוָּשְׁבוּ
2 *f.*	תֵּשַׁבְנָה			תִּוָּשַׁבְנָה
1 *c.*	נֵשֵׁב			נִוָּשֵׁב
Imp. Sing. 2 *m.*	שֵׁב (שְׁבָה)	יְרָא	רַשׁ (רֵשׁ)	הִוָּשֵׁב
2 *f.*	שְׁבִי			הִוָּשְׁבִי
Plur. 2 *m.*	שְׁבוּ			הִוָּשְׁבוּ
2 *f.*	שֵׁבְנָה			הִוָּשַׁבְנָה
Juss. 3 *sing.*				
waw cons. impf.	וַיֵּשֶׁב		וַיִּירַשׁ	
Cohort. 1 *sing.*	אֵשְׁבָה			
Impf. in a *with suff.*	יֵדָעֵנִי	*Imper.* דָּעֵהוּ		
Infin. cstr.	שֶׁבֶת	יִרְאָה[1]	רֶשֶׁת	הִוָּשֵׁב
absol.	יָשׁוֹב		יָרוֹשׁ	
Part. act.	יֹשֵׁב	יָרֵא	יֹרֵשׁ	נוֹשָׁב
pass.	יָשׁוּב		יָרוּשׁ	

[1] Very rarely יְרֹא.

WAW VERBS. § 39.

Verbs assimilating.			Verbs פ״י.			
Hiph	Niph.	Qal	Hiph.	Qal	Hoph.	Hiph.
הִצִּית	נִצַּת	יָצַת	הֵינִיק	יָנַק	הוּשַׁב	הוֹשִׁיב
		יָצַק	הֵינִקָה		הוּשְׁבָה	הוֹשִׁיבָה
			הֵינַקְתָּ		הוּשַׁבְתָּ	הוֹשַׁבְתָּ
			&c.		&c.	&c.
יַצִּית		יְצַת	יֵינִיק	יִינַק	יוּשַׁב	יוֹשִׁיב
		יְצֹק	תֵּינִיק	תִּינַק		תּוֹשִׁיב
			תֵּינִיק	תִּינַק		תּוֹשִׁיב
			תֵּינִיקִי	תִּינְקִי		תּוֹשִׁיבִי
			אֵינִיק	אִינַק		&c.
			יֵינִיקוּ	יִינְקוּ		
			תֵּינַקְנָה	תִּינַקְנָה		
			תֵּינִיקוּ	תִּינְקוּ		
			תֵּינַקְנָה	תִּינַקְנָה		
			נֵינִיק	נִינַק		
			הֵינֵק			הוֹשִׁיב
			הֵינִיקִי			הוֹשִׁיבִי
			הֵינִיקוּ			הוֹשִׁיבוּ
			הֵינַקְנָה			הוֹשַׁבְנָה
הַצִּית			יֵינִיק			יוֹשִׁיב
			וַיֵּינִק			וַיּוֹשֶׁב
			הֵינִיק		הוּשַׁב	הוֹשִׁיב
			הֵינֵק			הוֹשִׁיב
מַצִּית			מֵינִיק	יוֹנֵק		מוֹשִׁיב
				יָנוּק	מוּשָׁב	

ʿAYIN WAW AND

Qal

		act.	stat.		
Perf. Sing.	3 *m.*	קָם	מֵת	בּוֹשׁ	בָּן
	3 *f.*	קָמָה	מֵתָה	בּוֹשָׁה	בָּנְתָה
	2 *m.*	קַמְתָּ	מַתָּה	בּשְׁתָּ	בַּנְתָּ
	2 *f.*	קַמְתְּ	מַתְּ	בּשְׁתְּ	&c.
	1 *c.*	קַמְתִּי	מַתִּי	בּשְׁתִּי	
Plur.	3 *c.*	קָמוּ	מֵתוּ	בּוֹשׁוּ	
	2 *m.*	קַמְתֶּם	מַתֶּם	בּשְׁתֶּם	
	2 *f.*	קַמְתֶּן	מַתֶּן	בּשְׁתֶּן	
	1 *c.*	קַמְנוּ	מַתְנוּ	בּשְׁנוּ	
Impf. Sing.	3 *m.*	יָקוּם	יָמוּת	יֵבוֹשׁ	יָבִין
	3 *f.*	תָּקוּם		תֵּבוֹשׁ	תָּבִין
	2 *m.*	תָּקוּם		תֵּבוֹשׁ	תָּבִין
	2 *f.*	תָּקוּמִי		תֵּבוֹשִׁי	תָּבִינִי
	1 *c.*	אָקוּם		אֵבוֹשׁ	אָבִין
Plur.	3 *m.*	יָקוּמוּ		יֵבוֹשׁוּ	יָבִינוּ
	3 *f.*	תְּקוּמֶינָה		תֵּבֹשְׁנָה	תְּבִינֶינָה
	2 *m.*	תָּקוּמוּ		תֵּבוֹשׁוּ	תָּבִינוּ
	2 *f.*	תְּקוּמֶינָה		תֵּבֹשְׁנָה	תְּבִינֶינָה
	1 *c.*	נָקוּם		נֵבוֹשׁ	נָבִין
Imp. Sing.	2 *m.*	קוּם קוּמָה	מוּת	בּוֹשׁ	בִּין
	2 *f.*	קוּמִי		בּוֹשִׁי	בִּינִי
Plur.	2 *m.*	קוּמוּ		בּוֹשׁוּ	בִּינוּ
	2 *f.*	קֹמְנָה		בֹּשְׁנָה	
Juss.	3 *sing.*	יָקָם			יָבֶן
	waw cons. impf.	וַיָּקָם			וַיָּבֶן
	Cohort. 1 *sing.*	אָקוּמָה			אָבִינָה
	waw cons. perf.	וְקַמְתָּ			וּבַנְתָּ
Inf. cstr.		קוּם	מוּת	בּוֹשׁ	בִּין
	absol.	קוֹם	מוֹת	בּוֹשׁ	בּוֹן
Part. act.		קָם קָמָה	מֵת	בּוֹשׁ	בָּן
	pass.	קוּם קוּמָה			(בּוֹן בִּין)

YODH VERBS. § 40.

Niph.	Hiph.	Hoph.
נָקוֹם	הֵקִים	הוּקַם
נָקוֹמָה	הֵקִימָה	הוּקְמָה
נְקוּמֹתָ	הֲקִימוֹתָ	הוּקַמְתָּ
נְקוּמֹת	הֲקִימוֹת	הוּקַמְתְּ
נְקוּמֹתִי	הֲקִימוֹתִי	הוּקַמְתִּי
נָקוֹמוּ	הֵקִימוּ	הוּקְמוּ
נְקוֹמֹתֶם [1]	הֲקִימוֹתֶם	הוּקַמְתֶּם
נְקוֹמֹתֶן	הֲקִימוֹתֶן	הוּקַמְתֶּן
נְקוּמֹנוּ	הֲקִימוֹנוּ	הוּקַמְנוּ
יִקּוֹם	יָקִים	יוּקַם
תִּקּוֹם	תָּקִים	תּוּקַם
תִּקּוֹם	תָּקִים	תּוּקַם
תִּקּוֹמִי	תָּקִימִי	תּוּקְמִי
אֶקּוֹם	אָקִים	אוּקַם
יִקּוֹמוּ	יָקִימוּ	יוּקְמוּ
תִּקֹּמְנָה	תְּקִימֶינָה, תָּקֵמְנָה	תּוּקַמְנָה
תִּקּוֹמוּ	תָּקִימוּ	תּוּקְמוּ
	תָּקֵמְנָה	תּוּקַמְנָה
נִקּוֹם	נָקִים	נוּקַם
הִקּוֹם	הָקֵם, הָקִימָה	
הִקּוֹמִי	הָקִימִי	
הִקּוֹמוּ	הָקִימוּ	
הִקֹּמְנָה	הָקֵמְנָה	
	יָקֵם	
	וַיָּקֶם	
	אָקִימָה	
	וַהֲקִימוֹתָ	
הִקּוֹם	הָקִים	הוּקַם
הִקּוֹם, נָקוֹם	הָקֵם	
נָקוֹם	מֵקִים	
f. נְקוֹמָה	*f.* מְקִימָה	מוּקָם

Forms of Intens.

Act.	*Pass.*	*Reflex.*
קִיֵּם		הִתְקַיֵּם
קוֹמֵם	קוֹמַם	הִתְקוֹמֵם
קִמְקֵם	קָמְקַם	הִתְקַמְקֵם

like *Piʿēl* &c. of the Regular Verb.

[1] The only examples of 2 *pl.* have *ô*, not *û*.

VERBS DOUBLE

Qal

		act.		stat.	
Perf. Sing.	3 *m.*	(סַב) סָבַב		קַל	גַּל
	3 *f.*	(סַבְּבָה) סָבְבָה		קַלָּה	&c.
	2 *m.*	סַבּוֹתָ		קַלּוֹתָ	
	2 *f.*	סַבּוֹת		קַלּוֹת	
	1 *c.*	סַבּוֹתִי		קַלּוֹתִי	
Plur.	3 *c.*	(סַבּוּ) סָבְבוּ		קַלּוּ	
	2 *m.*	סַבּוֹתֶם		קַלּוֹתֶם	
	2 *f.*	סַבּוֹתֶן		קַלּוֹתֶן	
	1 *c.*	סַבּוֹנוּ		קַלּוֹנוּ	
Impf. Sing.	3 *m.*	יָסֹב	יִסַּב	יֵקַל	יֵמַל
	3 *f.*	תָּסֹב	תִּסַּב	תֵּקַל	תֵּמַל
	2 *m.*	תָּסֹב	תִּסַּב	תֵּקַל	תֵּמַל
	2 *f.*	תָּסֹבִּי	תִּסְּבִי	תֵּקְלִּי	תֵּמְלִי
	1 *c.*	אָסֹב	אֶסַּב	אֵקַל	אֵמַל
Plur.	3 *m.*	יָסֹבּוּ	יִסְּבוּ	יֵקְלּוּ	יֵמְלוּ
	3 *f.*	תָּסֻבֶּינָה	תִּסַּבְנָה	תֵּקַלְנָה	תֵּמַלְנָה
	2 *m.*	תָּסֹבּוּ	תִּסְּבוּ	תֵּקְלּוּ	תֵּמְלוּ
	2 *f.*	תָּסֻבֶּינָה	תִּסַּבְנָה	תֵּקַלְנָה	תֵּמַלְנָה
	1 *c.*	נָסֹב	נִסַּב	נֵקַל	נֵמַל
Imp. Sing.	2 *m.*	סֹב			
	2 *f.*	סֹבִּי			
Plur.	2 *m.*	סֹבּוּ			
	2 *f.*	סֻבֶּינָה			
Juss. 3 *sing.*		יָסֹב	יִסַּב	יֵקַל	&c.
waw cons. impf.		וַיָּסָב	וַיִּסַּב	וַיֵּקַל	
Cohort. 1 *sing.*		אָסֻבָּה	אֲסֻבָּה	&c.	
waw cons. perf.		וְסַבּוֹתָ			
Inf. cstr.		סֹב		קֹל קַל	
absol.		סָבוֹב		קָלוֹל	
Part. act.		סֹבֵב		קַל קַלָּה	
pass.		סָבוּב			

ʿAYIN. § 42.

Niph.	Hiph.	Hoph.
נָסַב	הֵסֵב	הוּסַב
נְסַבָּה	הֵסַבָּה	הוּסַבָּה
נְסַבּוֹתָ	הֵסְבּוֹתָ	הוּסְבּוֹתָ
נְסַבּוֹת	הֵסְבּוֹת	&c.
נְסַבּוֹתִי	הֵסְבּוֹתִי	
נָסַבּוּ	הֵסֵבּוּ	
נְסַבּוֹתֶם	הֵסְבּוֹתֶם	
נְסַבּוֹתֶן	הֵסְבּוֹתֶן	
נְסַבּוֹנוּ	הֵסְבּוֹנוּ	
יִסַּב יֵסַב	יָסֵב יְסֵב	יוּסַב
תִּסַּב	תָּסֵב	&c.
תִּסַּב	תָּסֵב	
תִּסַּבִּי	תָּסֵבִּי	
אֶסַּב	אָסֵב	
יִסַּבּוּ	יָסֵבּוּ	
תִּסַּבֶּינָה	תָּסֵבֶּינָה	
תִּסַּבּוּ	תָּסֵבּוּ	
תִּסַּבֶּינָה	תָּסֵבֶּינָה	
נָסֵב	נָסֵב	
נְסַב	הָסֵב	
הִסַּבִּי	הָסֵבִּי	
הִסַּבּוּ	הָסֵבּוּ	
הִסַּבֶּינָה	הָסֵבֶּינָה	
	יָסֵב	
	וַיָּסֵב	
הִסַּב	הָסֵב	הוּסַב
	הָסֵב	
	מֵסֵב מְסֻבָּה נָסֵב נְסַבָּה	
		מוּסָב

Forms of Intens.

Act.	*Pass.*	*Reflex.*
קִלֵּל	קֻלַּל	הִתְקַלֵּל
קוֹלֵל	קוֹלַל	הִתְקוֹלֵל
קִלְקֵל	קֻלְקַל	הִתְקַלְקֵל

like *Pi'ēl* &c. in the Regular Verb.

LAMEDH HE (LAM. YODH

		Qal	Niph.	Pi'ēl	Pu'al
Perf. Sing.	3 *m.*	גָּלָה	נִגְלָה	גִּלָּה	גֻּלָּה
	3 *f.*	גָּלְתָה	נִגְלְתָה	גִּלְּתָה	גֻּלְּתָה
	2 *m.*	גָּלִיתָ	נִגְלֵיתָ	גִּלִּיתָ[2]	גֻּלֵּיתָ
	2 *f.*	גָּלִית	נִגְלֵית &c.	&c.	&c.
	1 *c.*	גָּלִיתִי	נִגְלֵיתִי		
Plur.	3 *c.*	גָּלוּ	נִגְלוּ		
	2 *m.*	גְּלִיתֶם	נִגְלֵיתֶם		
	2 *f.*	גְּלִיתֶן	נִגְלֵיתֶן		
	1 *c.*	גָּלִינוּ	נִגְלִינוּ[1]		
Impf. Sing.	3 *m.*	יִגְלֶה	יִגָּלֶה	יְגַלֶּה	יְגֻלֶּה
	3 *f.*	תִּגְלֶה	תִּגָּלֶה		
	2 *m.*	תִּגְלֶה	תִּגָּלֶה		
	2 *f.*	תִּגְלִי	תִּגָּלִי		
	1 *c.*	אֶגְלֶה	אֶגָּלֶה		
Plur.	3 *m.*	יִגְלוּ	יִגָּלוּ		
	3 *f.*	תִּגְלֶינָה	תִּגָּלֶינָה		
	2 *m.*	תִּגְלוּ	תִּגָּלוּ		
	2 *f.*	תִּגְלֶינָה	תִּגָּלֶינָה		
	1 *c.*	נִגְלֶה	נִגָּלֶה		
Imp. Sing.	2 *m.*	גְּלֵה	הִגָּלֵה הִגָּל	גַּלֵּה גַּל	—
	2 *f.*	גְּלִי	הִגָּלִי		
Plur.	2 *m.*	גְּלוּ	הִגָּלוּ		
	2 *f.*	גְּלֶינָה	הִגָּלֶינָה		
Juss.	3 *sing. m.*	&c. יִגֶל	יִגָּל	יְגַל	
waw cons. impf.		&c. וַיִּגֶל			
waw cons. perf.		וְגָלִיתָ	וְנִגְלֵיתָ		
Inf. cstr.		גְּלוֹת	הִגָּלוֹת	גַּלּוֹת	גֻּלּוֹת
absol.		גָּלֹה	נִגְלֹה	גַּלֵּה	גֻּלֵּה
Part. act.		גֹּלֶה —לָה	נִגְלֶה	מְגַלֶּה	
pass.		גָּלוּי גְּלוּיָה			מְגֻלֶּה
stat.		קָשֶׁה —שָׁה			

[1] 1 pl. Niph. always *i*.

AND WAW VERBS. § 44.

Suffixes.		Hoph.	Hiph.	Hithp.
גָּלַנִי ־ נִי	*Perf. Sing.* 1 *c.*	הָגְלָה	הִגְלָה	הִתְגַּלָּה
גָּלָךְ	2 *m.*	הָגְלְתָה	הִגְלָתָה	הִתְגַּלְתָּה
גָּלָךְ	2 *f.*	הָגְלֵית	[2]הִגְלִיתָ ־ יתָ	הִתְגַּלִּיתָ ־ יתָ
גָּלָהוּ	3 *m.*			
גָּלָה	3 *f.*			
גָּלָנוּ	*Plur.* 1 *c.*			
	2 *m.*			
	2 *f.*			
גָּלָם	3 *m.*			
	3 *f.*	יָגְלָה	יַגְלֶה	יִתְגַּלֶּה
יִגְלַנִי	*Impf. Sing.* 1 *c.*			
יִגְלָךְ	2 *m.*			
יִגְלֵךְ	2 *f.*			
יִגְלֶהוּ	3 *m.*			
יִגְלֶה	3 *f.*			
יִגְלֵנוּ	*Plur.* 1 *c.*			
	2 *m.*			
	2 *f.*			
יִגְלֵם	3 *m.*			
	3 *f.*	—	הַגְלֵה הֲגֵל	הִתְגַּלֵּה — גַּל
גְּלַנִי	*Imp. Sing.* 1 *c.*			
גְּלֵהוּ	3 *m.*		גַּל	יִתְגַּל
גְּלָה	3 *f.*		גְּלֵל	
גְּלָנוּ	*Plur.* 1 *c.*			
גְּלֵם	3 *m.*			
		הָגְלוֹת	הַגְלוֹת	הִתְגַּלּוֹת
		הָגְלֹה	הַגְלֹה	הִתְגַּלֹּה
			מַגְלֶה	מִתְגַּלֶּה
		מָגְלֶה		

[2] 1 sing. Pi. Hiph. Hithp. usually *é*, probably to avoid the threefold *i*; e. g. גִּלֵּיתִי.

THE ACCENTS.

1. Of the accentual *signs* some stand above, and some below the word ; when above, the sign stands upon the initial cons. of the accented syll., as מַיִם ; when below, it stands after the vowel of the syll., as מַיִם, except in the case of *ḥolem* and *shureq*, when it is placed under the conson., as יוֹם, רוּחַ. When the accented syll. begins with two conss. the sign is put on the second. A few signs are restricted to particular positions, such as the initial or final letter of a word, and do not indicate the Tone syll.

2. *The Accentual system.*[1] The Accentual system is very intricate and in some parts obscure. A brief outline of its uses as a means of interpunction will here suffice :—

a) The text is broken into verses, *Pᵉsûqîm*, and the end of each *Pāsûq* is marked by the sign ׃, called *Sôph pasuq* (end of the verse). The accent on the final word is called *Sillûq*, its sign being like Methegh.

הָאָרֶץ׃ . . . . . Gen. 1. 1.

b) The greatest logical pause within the verse is indicated by a sign called *'Athnāḥ* "breathing," or "rest."

הָאָרֶץ׃ . . . . . אֱלֹהִים . . . . . Gen. 1. 1.

c) If there be two great pauses in the verse the greatest or one next the end of the verse is marked by 'Athnaḥ, and the one nearer the beginning of the verse by sign ֊ called *Ṣᵉgôltâ*, as,

בֵּין . . . . . לָרָקִיעַ . . . . . הָרָקִיעַ . . . . Gen. 1. 7.

d) If the clause of words lying between Ṣilluq and 'Athnaḥ, or between 'Athnaḥ and Ṣegolta, or between 'Athnaḥ and the beginning of the verse, Ṣegolta being absent, requires to be divided by a pretty large pause, this is in all these cases marked by a sign ׀ called *Zāqēph qāṭôn*, resembling simple shᵉwa placed over the word,[2] as,

לְמִים׃ . . . . . מַבְדִּיל . . . . . הַמַּיִם . . . . . אֱלֹהִים . . . . . Gen. 1. 6.

---

[1] The accents described in a)—f) are known as disjunctives.

[2] The sign ׁ called *z. gādhôl*, of the same distinctive power, is used when its word is the only word in the accentual clause : as לְהַבְדִּיל Gen. 1. 14.

e) *Rᵉbhîaʿ*, in appearance like *ḥôlem*, but standing higher, often indicates subdivisions within *zāqēph* sections : as,

וַיֹּאמֶר אֱלֹהִים . . . הַשָּׁמָיִם . . . . הַלָּיְלָה׃ Gen. I. 14.

f) A distinctive of less power than Zakeph is *Ṭiphḥâ*, which marks a pause which the rhythm *requires* as a preliminary to the great pauses indicated by Ṣilluq and 'Athnaḥ. Its sign ֑ is a line bent backwards, as,

בְּרֵאשִׁית . . . . אֱלֹהִים . . . . הַשָּׁמַיִם . . . . הָאָרֶץ׃ Gen. I. 1.

g) These are the main distinctive accents, and by stopping at them, as at the points in modern languages, the reader will do justice to the sense. Very roughly (*a*) may be said to correspond to our full stop (.), (*b*) to our colon (:), (*c*), (*d*) and (*e*) to our semi-colon (;), and (*e*) to our comma (,).

There are several more distinctives of lesser force. There is also a number of conjunctive accents or *Servants*, as they are called, to the disjunctives, accents which are placed on the words that stand immediately before and in close relation with those on which distinctives are placed. It would seem to follow from the variety of the conjunctive signs that they had musical significance, otherwise one connective might have served all distinctives alike. The two most common *conjunctives* are *Mêrᵉkhâ* ֥, which serves *Ṣilluq* and *Ṭiphḥa*, and *Mûnāḥ* ֣, which serves *'Athnaḥ* and *Zaqeph*. See Gen. I. 1. 2.

h) The books *Job*, *Proverbs* and *Psalms* have an accentuation in some respects different from that of the other books, called the *Poetical*. The end of the verse is marked as in Prose by Ṣilluq and Ṣoph pasuq ; also the great distinction next the end by 'Athnaḥ ; but this is not the greatest distinction in the verse, which is that next the beginning, marked by a sign ׀ *'Ôlé wᵉyôrēdh* (sometimes wrongly called *Mêrᵉkhâ Mahpākh* or *Mᵉhuppākh*), thus :

יָשָׁב׃ . . . . . עָמַד . . . . . רְשָׁעִים . . . . . Ps. I. 1.

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